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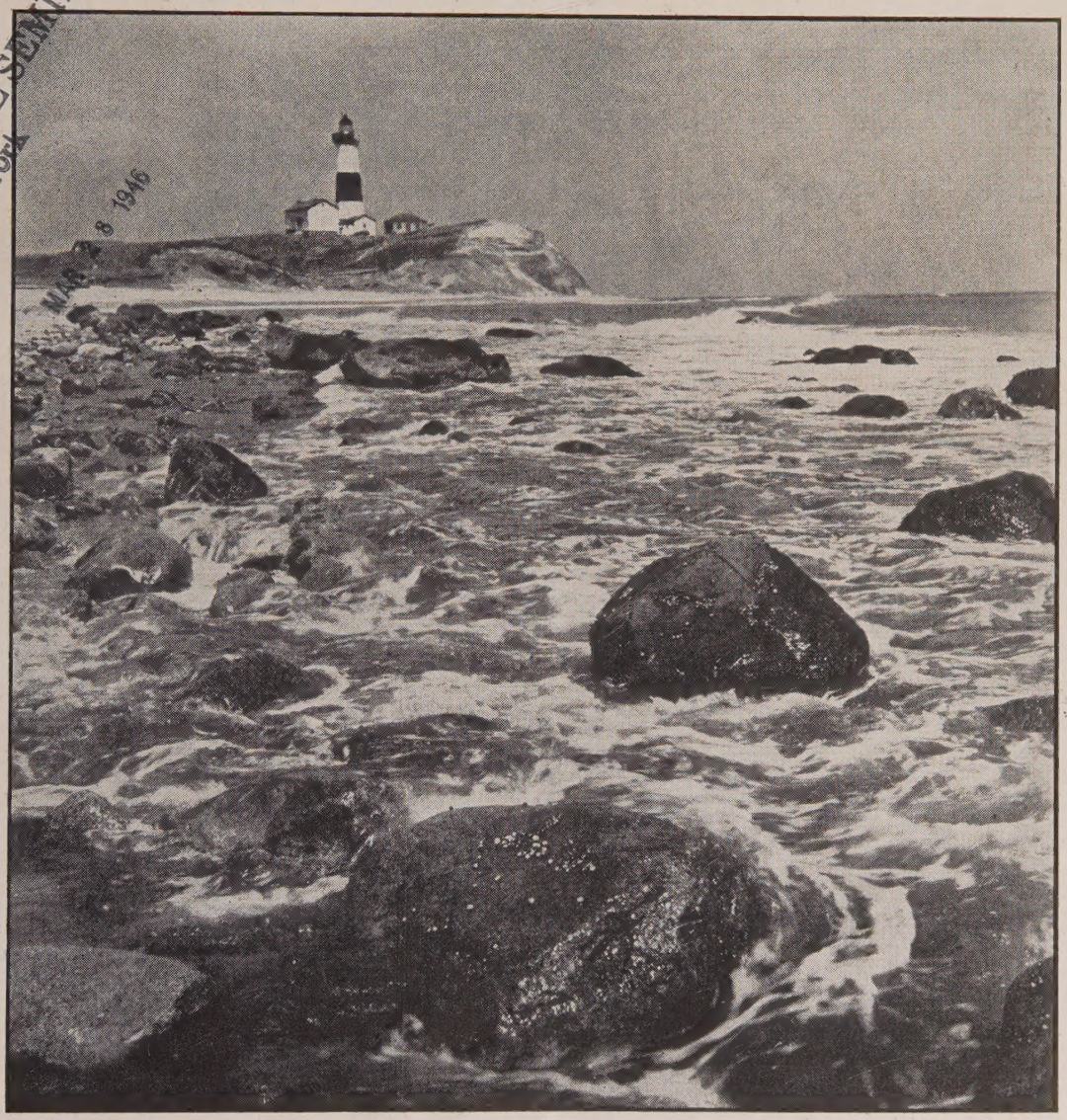

Religious News Service Photo

MARCH 27, 1946

FOR THIS WEEK'S THINKING

THE SHADOW OF INFLUENCE, by one of the ministers of Hennipen Avenue Methodist Church, Minneapolis, Minn.

JESUS CALLS US, by Bishop Charles W. Brashares, resident in the Des Moines Area of The Methodist Church; one of a series of Lenten articles.

The minister of the Methodist Church in Seymour, Conn., writes ON FINAL GROUND.

A prominent layman, recently appointed by President Truman as a member of the National Committee for Economic Development, speaks on A LAYMAN LOOKS AT THE CHURCH.

The Rev. Earl V. Tolley tells us HOW TO BE A WITNESS.

PLUS POETRY, NEWS OF THE CHURCH WORLD, EDITORIALS, MEET THE METHODISTS, SHORT SPECIAL ARTICLES, and REGULAR FEATURES.

READERS WRITE

Fellowship of Suffering and Service

"It will be recalled that just prior to the launching of the financial phase of the Crusade for Christ, much was said through the church press about that most important agency, the Fellowship of Suffering and Service. This movement is directed toward the support of (1) Camp Activities, (2) the Methodist Commission on Chaplains, and (3) the Committee on Overseas Relief. The offerings received on Communion Sundays helped to provide the means of support for this three-fold program.

"For obvious reasons the promotion of this agency gave way to the wartime necessity of raising $25 million for the Crusade.

"With the financial phase of the Crusade now almost completed, the church is reminded that the Fellowship of Suffering and Service is still functioning and the three-fold program it supports is still in the greatest need. What more appropriate time could there be for this reminder than at the Lenten season! Beginning next Communion Sunday, and continuing monthly thereafter, the bishops of The Methodist Church prayerfully petition pastors and people to give deserved and renewed emphasis to this Good Samaritan service in order that everything possible may be done to help meet the appalling needs of a broken world.

HERBERT WELCH,
W. W. PEELE,
Committee for the Council of Bishops
of The Methodist Church

An Open Letter to Guy Allen

"It seems strange that your letter should inspire the profound pessimism which I feel. It is good to hear basic Christian practice so movingly expounded. One doesn't look for this sort of analysis in the published articles of our church papers. Editors just do not pay out good Christian money for such an incisive criticism of our ministerial way of life. Do you suppose, brother Allen, that we can save the world by letters to the editor? Our local paper, here, publishes nothing that takes issue with the editor, not even a letter. The church papers are much more liberal in this respect than the secular press. Emory Bucke even allows an occasional custard pie to get in, and he looks beautiful in them, God bless him.

"Still, it is pessimism that I feel, for I know how utterly impossible it is to sell your system. I've tried it. I feel that I am in a salary class where I would be in a position to gain or lose very little, although parity with the wages of our laymen would probably raise me. I imagine that the ideas you are propounding might come more effectively from a minister with a large salary, or a bishop, perhaps. I am thinking about a term for your philosophy. Would it be Christian Communism? That would be a bad label, wouldn't it. After all, we are getting ready to rid the world of communism;—seems to me I heard someone discussing that on the street, or in the Vatican, or somewhere.

"You see, you are coming pretty close to the 'foolishness of preaching.' Most ministers are eminently dignified, too much so to stoop to the humility of the Cross. We are not only in the world, we are of it. The comforts and conveniences mean a lot to us. We start in idealistically enough, but families and age leave their mark upon our ideals. How many times have they said to me, 'But where will the incentive for an effective ministry go when you put all salaries on an equal basis?' That question from Christian ministers!

"Our colleagues will always treat us kindly, however, even benevolently. They will say that you are a Christ-like character, a modern saint. And while they fondly embrace you with one arm, they will get you into a better position for the spike they drive with the other.

"Peace be with thee."

(Rev.) E. KENDALL SCOUTEN,
Minetto, N. Y.

Shall We Still "Carp?"

"Having joined The Methodist Church over three quarters of a century ago, I ought by this time to know something of its policy. Our First Methodist Church of Middletown, Conn., is in many ways a historic sample of the Methodist churches; colored folks have been welcomed in our congregation time and again, and there is nothing to prevent their coming at any time. Yet I read in the last HERALD that The Methodist Church is largely responsible for maintaining a 'Jim Crow church. To me this sounds like a very rash statement, even slanderous.

"May I venture a few inquiries?—

"1. Is there anything to prevent any Negro from attending any Methodist Church in Boston, or e.g. St. Mark's in Brookline?

"No. One Negro congregation in Roxbury, and a Negro congregation at Morgan Memorial serves this area.

"2. Do Negro Methodists so attend? If not, why not?

"A few attend, but most of them go to churches set aside for them.

"3. Is there anything to prevent any white Methodist from attending any Methodist Church in the Central Jurisdiction.

"No.

"4. Do white Methodists so attend? If not, why not?

"A few attend, but most of them go to the churches set aside for them.

"5. Do not white Methodist bishops, clergy and laymen, and colored Methodist bishops, clergy, and laymen sit side by side, preside in their turn, speak and act together regardless of color in the governing body of The Methodist Church, viz., the General Conference?, and do not both races eat together at such conferences, if possible, and in general fraternize, regardless of race?

"Yes.

"6. Is it worth while to carp constantly at the working arrangement whereby a large colored section of the church is included in a geographical Jurisdiction, till time and wisdom suggest a better way to enjoy an entirely united Methodism?

"Yes, it is worth while. Time and wisdom apparently have not cured our expediency."

Very truly yours,

KARL P. HARRINGTON,
Middletown, Conn.

[Italics by Editor]

Managing Their Own Affairs

"Your issue of March 13th is extraordinarily good. You can be proud of it.

"The editorials are brave and live. I want, however, to raise a question regarding the one titled, 'Will Methodism Continue Segregation?' I feel that there is just reason for asking one who is dissatisfied with the present situation to outline a substitute plan which will provide for the Negroes the privilege which they now have of managing their own affairs."

(Rev.) WM. K. ANDERSON,
Nashville, Tenn.

Supports the Protest

"May your protest be loud and definite against that Quincy representative, and also the Knights of Columbus in their machinations to intervene for Franco."

Truly yours,

FRANCIS GINNS,
Melrose, Mass.

Dr. Radcliffe Charged the Union

On Monday evening, March 18th, Boston ethodists were challenged to a larger urchmanship by the Rev. Dr. Lynn J. Radffe, minister of the First Methodist Church, ak Park, Ill. Speaking to more than five ndred Greater Boston Methodists, Dr. Radfle brought one of the most challenging dresses heard in these parts for many onths. He made it clear that Christianity ust now adopt the offensive in building a orld that will be safe from the atomic enace. Likening our civilization to the state affairs when Jesus wept over Jerusalem, e speaker said that fear must be overcome recovering our rootage in the Faith and a frank repentence for our sinful day. urrent cynicism and disillusionment must overcome by making our Christianity an plied religion. Rather than seeking an espe from the state of affairs, Dr. Radcliffe horted his hearers to become channels of operation for the doing of the will of God. Looking at world affairs, Dr. Radcliffe inted a realistic picture of the necessity for nproved relations between the United States d Russia. He said that these two nations ere the only forces left which could wage ar on each other, and indicated that Rus-'s suspicion of the rest of the world was challenge to Christian understanding. He id that we should let Russia know where e stand in our insistence on democracy, and op the double-talk techniques so well esblished by conventional diplomatic circles. e said that England was in such a weaked condition that we would probably have help her out of her economic and social aos, but he showed his marked disapproval any tendencies toward racial alliance with reat Britain as any sort of threat to Russia. ussia must be given a reason for trusting e United States, said the speaker, and Chrisns will have to lead in any program that ill bring about permanent peace.

It was Youth Night at the Social Union, d while parts of the address were a bit inlved for his youthful hearers, Dr. Radcliffe ade a profound impression on them. His nique powers of description and his dratic personality combined with his comete sincerity, charged the meeting with a ethodist fervor that was refreshing.

College Avenue Church, Somerville, Mass., e church which Dr. Radcliffe had served elve years ago, had the largest delegation esent; forty-nine came to hear their former stor. Center Church, Malden, had fortyght present; St. Mark's, Brookline, had irty; and St. John's, Watertown, had enty-seven.

Dr. Beaumont A. Herman, president of e Boston Methodist Social Union, presided ring the evening, and the following offirs for 1946-47 were elected during the busiss session: president, Dr. Beaumont A. Heran; vice-president, Dr. Arthur W. Hicks; cretary, Lewis G. Curtis; treasurer, Prof. lee L. Percy. Directors: James F. Farr, Arur F. Brown, David P. Fletcher, William Hudson, Thacher H. Fisk. Committee airmen: membership, Thomas Fox; music, iss Ruth Olive Halford; finance, Kenneth Mullen.

"The Shadow of Influence"

HOMER J. R. ELFORD

"I have a little shadow that
Goes in and out with me,
And what can be the use of him,
Is more than I can see."

There is scarcely a child who has not committed those lines to memory. What is more, we each do have a shadow and whether the sun shines or not, that shadow is cast. It is the shadow of influence.

There is a story in the New Testament which tells of one man's shadow of influence. From our earlier acquaintance with this man we would not be likely to expect such a story to be connected with his life. We may well surmise that it surprised him not a little. When Peter had spent his days and nights trying to catch fish, there must have been many discouraging hours. Time and again he would have to report, "We toiled all night and caught nothing." But then a transforming experience took place within his life. One Jesus of Nazareth came by and called to him saying, "Come ye after Me, and I will make you to become a fisher of men." The road toward that goal was not an easy one. It was a road beset with many hardships and required many transforming experiences. But today we find Peter, the man who had been so impetuous, belligerent, and impatient, as a man of unusual tact and having unusual poise and patience. We find Peter, who only a few months before had proved himself a coward, now to be a man of unusual courage and daring. And as he leaves the Porch of the Temple, having defended his actions and the actions of his colleagues, he finds the street lined with people of every sort and condition. Let the Scripture describe the scene: "They even carried out the sick into the streets and laid them on beds and couches that as Peter came by, at least his shadow might overshadow some of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk and they that were vexed with unclean spirit; and they were healed, every one." (Acts 5:15, 16.)

It is almost impossible for us to give an adequate explanation of what actually took place on such an occasion, just as it is next to impossible to give an adequate explanation of any number of the healing miracles attributed to Jesus. But one deduction is sure. As in the case of Jesus, so in the case of Peter, persons knew that Peter stood for a great cause—that he was a man of God, and this, in itself, had a wholesome and revitalizing effect upon their lives. The glory and the effectiveness of the ministries of Jesus and Peter and others is not dependent upon our ability to explain with logic the processes which they employed or the results they attained. What is of paramount importance is that these characters were so filled with God-likeness that those who were weak received strength even from their very presence. Their personalities, centered as they were in God, radiated a shadow of influence which made all things new.

I

Whether we like it or not, we cast a shadow of influence, other lives do receive suggestions from our lives, and these suggestions are absorbed as inevitably as a sponge absorbs water. One of the most glorious, and at the same time, the most staggering and fearful truths which ever comes before us is that the actions which we perform, the attitudes which we hold, the words which we speak, and the things for which and by which we live, are of social consequence. Without these influences from other lives, our lives shrivel and die.

Once while on a hunting trip in North Dakota, our party chanced to follow one of the many seldom-traveled trails which led across the prairie. There were no fences or other obstacles to impede our travel, and for a matter of about ten miles, we saw nothing but wild hay and the setting sun. At last, in the distance, we could see a sheep-herder's shack surrounded by sheep. As we approached it, the shepherd came running out of the shack, waving his hands wildly. We stopped the car and he came running up to us. His whole manner revealed that he was hungry for the sight of a human face. He said he had not seen anyone for a month. He asked us what was going on in the world, if the war was over,

how the crops were, and if we knew the price of lambs. He was hungry for those influences which come only when one has contact with other people. We live by the shadow of influence, and when it is not cast upon us, something within us dies.

Our personal growth is dependent upon the shadow of influence. One of the startling facts which parents experience is that their children become like them. By token of that fact, the parent is often rather rudely awakened to the realization of the kind of life he has been living. A few years ago a father came to my study saying that he wanted to know if his name was still on the church rolls. I looked and found that it had been placed on the "inactive" roll some ten years before. He thought soberly for a time and then asked, "Ten years ago?" "Yes," I said, "that seems to be it." Then he poured out his story, telling what he had been doing during those ten years, of the work he had done, of the money he had made, and of the way he had been spending his leisure time. Then he said, "I suppose you read in the paper of that liquor store robbery which took place downtown the other night. They have found out who did it. My boy was one of them. For ten years I let my boy see me forgetting God and the church, and for ten years I let him grow up without a real knowledge of the things which would have kept him out of this scrape. He's not a bad boy, I'm a poor father. Pastor, tell this story as often as you care to, for it may help some other father." So I tell it, knowing that it carries its own moral.

"I have a little shadow
That goes in and out with me,
And what can be the use of him,
Is more than I can see."

Yes, the use of that shadow *is* far more than you can see!

II

Most everyone will be quick to agree that the child is influenced by the parent, that the most modern of philosophers reflects the influence of Plato and Aristotle, that contemporary scientists are indebted to Copernicus and Galileo, that the artist of today finds inspiration in the works of Michelangelo and Raphael. But are we aware of the shadow in influence which is cast by those who move quietly among us?

Browning caught this thought one day in Dulwich Forest as he saw a storm crowned by a double rainbow—a bridge of color over which his fancy passed upward from earth to heaven. And in that momentary flash of inspiration, he realized that this is the universal roadway of life and that everybody's passage over this road is a magnificent event, no matter how great and lordly a man may be, or how obscure and small. And, fired with this inspiration, he wrote a poem, "Pippa Passes." In this poem he tells the story of a simple mill girl, apparently too insignificant to leave any permanent traces of her passing as she strolls through the village with a song on her lips. Yet the strains of her song are carried to the ears and to the hearts of various people who have come to a crisis in their lives. And all those who hear this song, though Pippa is unaware of her influence, are inspired with new strength, new beauty and new hope.

I am sure that somewhere along your journey, each of you has met Pippa, that personality which shed an unconscious, yet a powerful influence upon your life, an influence which gave you new strength, new beauty, and new hope. I met her one day over five years ago, a laughing, singing little girl of eight. Her natural, normal, child-like cheerfulness made the whole day bright. Then a little over two years ago we learned that she had a malignant growth in her throat. The growth was removed and she was rushed to one of the greatest medical centers in the world to see if the disease could be checked. Intense treatment was made, but still the disease persisted. All of the time she knew what was going on and was very much aware of the possible outcome, but still she sang and smiled and played and prayed, never complaining. Her father was one of the outstanding surgeons in the Northwest and her mother was a nurse. Together they did everything in their power to make her comfortable. Sometimes the tension in their hearts would become almost unbearable and would be revealed,

(Continued on page 309)

Jesus Calls Us

Bishop Charles W. Brashares

Jesus called them.—Mark 1:20. . . . *And Jesus said unto them: Come ye after me and I will make you. . . .*—Mark 1:17.

You and I believe Jesus called men 1,900 years ago, because we know he calls us today. Right now his voice is calling to us out of the printed page. We have realized suddenly at religious services that it was he who called us there. We had thought we came because the church bell summoned us, or because some member of the family said "Let's go." But now that we think about it, we see Christ was calling us, as surely as he called his first disciples to begin a Christian era and a better world.

Maybe you are like James, the silent apostle who seldom said anything. Once he and his brother John did ask Jesus for places of preference on his right hand and his left. That wasn't so good, but nevertheless, Jesus called James the Silent, just as he calls you, if you are like him.

Or, you may be like John, that other son of thunder, who wanted to call down fire from heaven upon his enemy. (He had not heard of atomic bombs.) He wasn't perfect either, but Jesus called John.

Maybe you resemble Simon the zealot, who had fought for his country and wanted Jesus to drive out the Romans by violence. He was always ready to say, "We have a sword here." Yet Jesus calls all who are like that.

You may be a Simon Peter. He was a swearing, young fisherman on the Lake of Galilee, always first for a fight or a frolic, always first to say the wrong thing or to do the right one. Even though you are like that, Jesus calls you, too.

Or perhaps you resemble Andrew, Simon's brother, who seemed a kind of nonentity. There are people of this sort who are introduced as somebody's husband or somebody's sister, or somebody's friend. The noteworthy qualities of these Andrews are largely unknown, for most people keep so busy watching the antics of those in the spotlight that they scarcely see Andrew at all. But Jesus calls quiet, obscure folks today, just as he called Andrew.

Or, maybe you are Matthew, whom Jesus met counting the money at the place where customs were collected. Jesus said to him, "Follow me." Matthew had been very busy, for there were real taxes in those days and Matthew gathered them in, but when he saw Jesus, the tax collector felt he could enter a bigger business than figuring over a sack of grain and a barrel of beans. He gave a feast and called his friends to celebrate with him because he had found Jesus, and Jesus had called him. You may be planning a celebration before long because Jesus has called you.

Or, maybe you are Thomas, the doubter. It is so easy to doubt, yet so terribly unsatisfying. Of course, Thomas was an honest doubter. When Jesus gathered the Twelve to that last supper and tenderly prepared to leave them, he washed their feet and broke the bread to them and said, "Let not your heart be troubled; ye believe in God, believe also in me. Whither I go ye know and the

way ye know." Thomas could not sit still any longer. He cried, "We do not know where you are going; how can we know the way?" Thomas could not see the firelight or sense the touch of the master's hand because his mind was occupied by an unsolved intellectual problem. You may be like that Thomas. Jesus calls you as Jesus called Thomas.

Or, you may be Mary, the starry-eyed idealist. Or Martha, the practical doer of deeds. Perhaps you are a little girl like the children Jesus gathered about him when he said, "Suffer them to come unto me." Or a boy ready to give whatever loaves and fishes you have so that Jesus may multiply them and feed the nation or save a race, as he did with a boy named Abraham Lincoln.

You may be a heart-broken mother, like the widow of Nain, weeping over the death of her only son. Or even some prodigal son, longing for a place in the father's house. Jesus called all these and he calls us. They heard the call as we do.

All these people saw in Jesus a beauty which their hearts desired as ours do. As they watched him moving among the people, their hearts yearned for a quality they saw in him, a quality we recognize as "holiness" or "eternal life." Such quality does not fade, but gives lasting value. We still see him as he looks down from a killing cross and says of the soldiers who have driven nails through his hands and feet, "Father, forgive them." The unselfishness of such a life calls you and me. Like some ugly duckling that sees the graceful swans fly overhead, we long to rise. For a long time we have asked people, "Do you confess your sins?" We should probably make it more definite, asking: "Do you want to be better?" Do you dream of joining a little group, or a large one, to be with Christ and learn his ways, to lay foundations for a better world? Are you sickened by the sight of our present world with its spiritual imbeciles and its atomic bombs, a cage of monkeys playing with a loaded gun? Do you yearn for something better than a world where a human race can produce more than enough food, clothing and shelter? Do you object to a hamstrung education which dares to teach little about God and the divine purposes which create the saints, but busies itself trying to give all the possible answers to all the possible questions without much consideration of what is right? Do you agonize over churches in flight from humanity, with Jim Crow altars, and watered-down messages that try to comfort those who would forget the refugees hunting a home, the share-cropper striving for freedom, the alien in race hungering for fellowship and a chance? Are you wise enough to know that the trouble is not just in business, or education, or the church?

It is in us. We are part of the body of this death. Nazis may have thought they could lay all the blame on a Hitler, but in this democracy you and I are responsible. While others have wanted special privileges and no responsibilities, let us confess that we have done so, too. Others have grown undisciplined and selfish and flabby. So have we! Others have grown cruel until they wanted to drop atomic bombs on thousands of people, including women and children who had

(Continued on page 308)

On Final Ground

JOHN T. D. FRANZEN

It was a night of a thousand stars when peace came upon the earth once more. But no Star of Bethlehem to guide the weary steps of a broken humanity could be seen. For man, standing on final ground, stood himself in the way of the last true hope of the world. What, we might ask, brought man to this infamous place? Perhaps this from *Time* brings the answer: "When the bomb split open the universe . . . it revealed the oldest, simplest, commonest, most neglected and most important of facts; that each man is eternally and above all else responsible for his own soul."

As I reflect upon an experience of the Summer of 1928, these words echo the prophets of old when they said: "Thus saith the Lord." I was standing aboard the S.S. Leviathan as we entered the outer harbor of Cherbourgh, France, when a man-of-war pulled up. The word soon reached us that the then Secretary of State Frank B. Kellogg was coming aboard bringing with him the Kellogg-Briand Peace Pact. This pact, which aimed to outlaw aggressive wars, had been heralded throughout Europe. It was great to be an American. As the destroyer left in the darkness of the night, a search light caught the brilliant colors of The Stars and Stripes. It never looked more glorious and in my youthful mind I believed that it signalized to the world the birth of enduring peace! But then, as now, man stood on final ground because he refused responsibility for his own soul.

What will it take to bring the urgently needed transformation? Where is the power that will enable man to move toward desired goals? What are the evidences we must look for as proof that we're more than conquerors in battle?

It will take a revolution and a revelation of the heart. It demands a revolution against idolatry of all kinds. The idolatry of reason, of profit, of self, of the state, of impotence, of power; these must be thrown into the abyss as the gods of man's undoing. The revelation, which will bring about the revolution, is of the old days: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

But revelation leading to revolution against idolatry, without power, leads to frustration. For in the words of a friend, "Ideals, like stars, will show us the way, but ideals, like stars, alone, will not get us there." We must harness a power equal to the journey. Here we may well be tempted to ask—what power can withstand the Atomic Age. That age is here. It is in this kind of a world man must make his way. Something greater, more reliable, more awe-inspiring, more challenging must possess man's soul lest he go down to his own and final doom. What ground can man stand on with full assurance that what he builds will stand?

After 1918, as now, man looked for such a ground; in the words of John Dos Passos—"While the bulk of the American population settled back to the wisecracks and the bootlegging and the cheerful moral disintegration of Normalcy and the New Era, angry young men whose careers lay outside of the world by buying cheap and selling dear, swallowed the millennial gospel of Marx in one gulp."

In 1945 the Gospel of Christ, alone, will furnish man with the power needed for rough weather. Tragedy of tragedies that it took two wars and the atomic bomb to cause the so called "practical minded" to admit that the only adequate power is the creative power of Calvary. "Greater love hath no man than this." For when all other powers have been spent, the power of love in service endures.

What, then, are the evidences that we are harnessing this power without which there will be no journey into the future. It seems to me there are at least three observable proofs. (1) If men come asking—what must we do to be saved; if chapel, church and cathedral and synagogue are sought out by young and old in the spirit of seeking the answer to life's crucial question—"what will save man from himself?," then there is hope that the clouds

(Continued on page 311)

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Fourth Week in Lent

Acts 10:23-33; Luke 10:38.42.

SEE THE BOOK OF WORSHIP

Acts records the story of the struggle of Cornelius for the discovery of the will of God. Peter had been called in for a pastoral visit to counsel Cornelius and his friends. At first Cornelius bowed to *worship* Peter, but the great pastor quickly said, "Stand up; I myself also am a man." Then Peter told them how foolish he regarded anti-Semitism to be in the light of God's teaching that . . . "I should not call any man unclean." It was natural that after such a setting, Peter could preach and teach effectively. It is a good "sample approach" for any churchman who seeks to expound the glories of our Faith. The value of the lesson is not in the technique alone, but in the complete presence of the *right spirit.* We ought to seek that spirit first, then proceed to make our contribution to the bringing in of the kingdom of God.

The second lesson is the familiar story of Sisters Mary and Martha. Martha has been too greatly under-estimated by many preachments. She was busy doing many necessary things. She should not be condemned for being busy. Jesus did not condemn her. He simply wanted her to *add to* her life of works a spirit of quest for more good. The context of the story leads one to believe that Jesus would have told Martha to implement the goodness that she cherished by more good works. There is not too much in the teaching of Jesus to encourage the mystic to be a mystic just for the sake of being a mystic. But there is much in the teaching of Jesus to indicate that the abundant life is a life of complete spiritual activation. One believes, therefore he acts.

The two lessons constitute a challenge to the church and to the churchman. "Martha, Martha, you are anxious and troubled about many things; *one thing is needful.* Mary has chosen the good portion, which shall not be taken away from her."

The Commission of Inquiry

The Palestine study being made by an Anglo-American committee is one of the tragedies of hypocrisy in our times. The present committee is the eighth to make such a study since 1922, and its proceedings already indicate that we will in all probability have just another carbon copy of the fine art of delay which the seven preceding committees have turned out. Friction within the commission itself over anti-Semitism does not augur well for the outcome of its expensive study.

But even more serious than all of this is the fact that since the League of Nations no longer exists, and since Great Britain has no legal right to hold a mandate over Palestine, one finds it difficult to discover any sound legal reason for the existence of the Anglo-American Commission. Proceedings have been attended by former axis-allies, and these opponents of the United Nations have been allowed great freedom in saying why the refugee Jews of Europe should not be allowed to go to Palestine.

It is all a pathetic picture of imperialism and its last stand for world domination. Democratic people, as they are being awakened to this situation, are demanding that Palestine's doors be opened to free and unlimited immigration for the Jews who want to enter. The world has promised the Jews that they could go to Palestine. We must not allow a handful of monied Arabs to delay the issue any further!

The Tiny Test

The decision of the UNO not to delay action of the Iran case is good news. Had this first case been delayed it would have introduced a policy of procrastination that would have led to a further policy of appeasement. There are two sides, of course, to the conflict over Iran's agreements. Oil concessions enter the case, and that factor alone has always caused our worst international complications; prewar and postwar agreements confuse the issue; anti-Russian feeling in Great Britain and in certain sections of this nation have added fuel to the fire. Russia needs to be

ven a clear picture of what UNO stands for in guarteeing freedom. Speeches like Mr. Churchill's have ot helped Russia to understand that we really take NO seriously.

The delegates to UNO have, for the moment, saved e day. They have announced to Russia that UNO determined to do what it was established to do: ny member may bring a dispute to the attention of e Security Council." This decision is in itself a eat step in advancing the cause of world peace, and should be hailed by peace-loving churchmen.

Our own United States policy of "firmness" with ussia is good. It involves a new frankness in interational relations which the "old school" of diploats will not understand. It means that our State Dartment must be more consistent than it ever has een before, and it means that charters and internaonal agreements can no longer be referred to as scraps of paper." If Russia has forced us into being onest instead of just "diplomatic," we ought to have feeling of relief. Perhaps the proceedure caused by e "Tiny Test" will be the start of a new era in uilding international security.

The frank reply of Mr. Stalin to the three questions ut to him by the Associated Press ought to stimulate assurance. (1) What importance do you attach to NO? Mr. Stalin replied that UNO was a serious strument "based on the principle of equality of tates and not on the principle of the domination of ne State over others." (2) What is responsible for e current fear of war? Mr. Stalin replied the fear brought about by certain political groups engaged propaganda and by that means sowing the seeds f discord and uncertainty. (3) What should we do preserve the peace? Mr. Stalin said that it was ecessary to organize counter-propaganda, and for e nations of the world to expose the warmongers nd give them no further opportunity of abusing the eedom of speech against the interests of peace.

Mr. Stalin has given three sound answers to three othersome questions. News commentators ought to op playing up the conflict now, and emphasize the eat opportunity that we have for the forging of ace and security. Certainly every churchman will atch the forthcoming meeting of UNO with reewed interest. The "Tiny Test" must go through, nd it will need the care and attention of the wisest nd most understanding minds.

We cannot hope for a world of peace if we are to on thinking in terms of fiendish war. The psycholgy of suspicion is exactly what warmongers seek to eate; the psychology of love is the less glamorous, t profound obligation of the churchman to create.

Good for the D. A. R.

The Associated Press said last week that the Connecticut Daughters of the American Revolution adopted a resolution at their 53rd annual conference which urged that Constitution Hall in Washington, D. C., be made available for use "by artists of merit of any race." We are indebted to the Connecticut Daughters for passing such a resolution, for they way well lead the way to end what has been a national disgrace.

To go on sanctioning race discrimination because of custom is absurd. Too much hangs in the balance for our nation to go on mothering pet prejudices and racial hatreds. Great people like Marion Anderson have been barred from the D.A.R. Hall in Washington; yet this noble organization traces its ancestry back to the founding fathers of a nation which was established so that men of all creeds and races could have freedom. It is significant news that the Connecticut Daughters should begin to break down this inconsistency. We hope that every state chapter throughout the nation will join this march that will rid D.A.R. of its greatest sin.

A Chaplain Appeals

The *United Nations Charter* is the practical political instrument by which we can lift into the international life of our world the truth we have used to bless our national life: "that we cannot live unto ourselves, that we best serve ourselves when we obtain for others that which we seek for ourselves." Enshrined within this charter we have the answers to the prayers of every mother, father and every wife and child bereaved by this war; of every soldier if he had a chance to pray before he died; of every cripple, every blinded boy who has given limb or sight for freedom. We have in this chalice of the United Nations Charter the distilled hopes of the centuries, as our human race has emerged broken and bleeding from each successive war. Here for the first time in the history of mankind we have a world instrument born of good-will, and born while the world was in the throes of war, and subscribed to by the chosen leaders of 50 nations, all of whom are pledged to keep the peace of the world.

If, now that the Charter is ratified, we—the ordinary people of the world—match the faith of those who had vision enough to create it, and the courage of those who died for it, by our unbounded enthusiastic support of all for which it stands—war will pass from the arts and thinking of man.—*Guest Editorial, Chaplain John E. Collier, Camp Swift, Texas.*

A Layman Looks at the Church

RALPH E. FLANDERS

Past President of the Federal Reserve Bank of Boston

In discussing the topic assigned to me, I wish to start with a description of some of the problems of the lay conscience. By that term is meant the force of a man's conscience acting in the field of his lay responsibilities as distinguished from his spiritual responsibilities. Whether the two areas should be or can be distinguished from each other is a part of the question.

The Christian layman in the modern world is loaded with responsibilities which may not be different in kind from those which have been laid upon him throughout history. There is at least, however, a new development in that one kind of these ancient responsibilities has been greatly magnified in volume and intensity of impact. Reference is made to the duties and tasks which are involved in the daily work of the Christian, in the earning of his bread, in his responsibilities to others similarly engaged, and particularly to the extent that it applies to the responsibilities of supervision and stewardship of each individual.

In this area the layman feels a degree of competence at least so far as technical competence is concerned, although subject to the limitations of knowledge and experience in a world which is rapidly growing more complex and difficult to analyze or manage. At least such competence as there is, is lay competence.

In carrying out his responsibilities the layman often finds himself out of step with official spiritual guidance. Sometimes the realization of this will call his attention to a real neglect of spiritual responsibilities that lie in the lay field. At least as often, and perhaps more often, the layman is driven to the conclusion that his spiritual guides live in an unreal world, and that any endeavor to follow them implicitly would bring disorder upon our society as it is now organized, to the extent that chaos and resulting human suffering would ensue.

This conflict accounts, I am convinced, for a considerable measure of the indifference to the church felt by men in active business life. I am not sure that it is the cause of the indifference of farmers and wage-earners, to the extent that the indifference exists among these social groups. The causes may, however, be related in that both are due to the lack of a clear, powerful spiritual message, convincing to the modern man of good-will wherever he may be found.

The area of this agreement, or rather lack of agreement, with which we are concerned, may be roughly defined as the area of economics and sociology. In other words, it is the area which the social sciences are intended to cover. Let it be first said that the social sciences are not sciences in the sense that the word can be applied to physics, chemistry, mathematics and similar studies. The social sciences are studies in human behavior. Human behavior is so complex and unpredictable that it is doubtful whether economics and sociology should be called sciences at all. They may have a scientific basis to the extent that their structures are erected on a foundation of observation and statistics, but we can never be sure, or at least up to this time we never have been sure, how human beings will act in the face of the new conditions, continuously presented by an evolving social universe.

Perhaps we can express the ultimate ethical goal of humanity in the terms of the old Communist precept, now honored more in the breach than in the observance, particularly in Russia. That precept read, "From each according to his ability, to each according to his need."

This is the economic or social restatement of the Golden Rule and Christians, it would seem, are committed to it with all the force of their training and belief. Surely Christian laymen cannot find fault if their spiritual guides express the ultimate social goals of a Christian world in these terms.

What puzzles the layman is not so much what ought to be, as expressed in this precept, versus what is. What puzzles him is rather the conflict between what ought to be and *what will work*. To put the conflict more pointedly still, he is concerned with the Communist (and Christian) precept, and the profit system.

Let us take a look at the profit system. What is it? What does it do that is useful? What are its failings?

Can We Live a Truly Christian Life in America?

Mrs. Elizabeth T. Meijer

There seem to be two reasons why so many of us are not living a truly Christian life. The first lies in our human frailty, which makes us give in to temptation only too often. But let us leave this reason out of our discussion for the present, as this is largely a matter of personal choice.

The second, however, is usually not a matter of personal choice, but more often the result of the customs of the society we live in.

If we want to try to live a Christian life, because we believe in the teaching of the brotherhood of man, we will try to be fair to everyone and accept people on the basis of their human qualities, not of race or creed.

Then we cannot be happy if we have to compromise all the time with these principles in most phases of our lives.

Let us examine these phases.

In some cities we may be able to live in a neighborhood where our next-door neighbors may be Negroes, but in most places we live in a purely white section. Can we feel very happy when we know that other people are denied the right to live in these sections of town simply because of race or color?

Our children going to segregated schools or to colleges which only admit a token representation, have little chance to become acquainted with minority groups or to develop habits of democratic living. Besides that "segregated, but equal" is a myth. Is this brotherhood when our white children are favored over their darker skinned fellow students?

In how many churches can we worship God together as members of one congregation? Surely the church should be the first place of all where we could actually practice a Christian way of life.

In most cities where can we find employment beside our colored brothers on an equal basis? It is true that some of us did this in defense work, but how sure are we that this will continue in peacetime and do we find it if we work in stores or offices?

Is it Christian to enjoy recreation in the theatres, the movies, the athletic fields, when our minority groups are barred from these places or to eat a meal in a restaurant, to which we cannot invite our colored friends?

If in some cases where there is no segregation like on our streetcars, we see discrimination, do we speak up or do we keep silent for fear of ridicule?

What is the answer?

Most of us have to work for a living, and there are only a few jobs where there is no discrimination; we have to live somewhere and we must send our children to school. We are in need of times of recreation. Must we keep on compromising and have an eternal feeling of guilt in our souls or shall we placate our consciences by serving on a few race relation committees with the thought that we never willingly insult any member of a minority group? If we do, there may be a constant pain in our hearts with the knowledge that we are not living up to the ideal of Christian living.

Are we going to let others set the pattern r us and compel us to live on a lower level, hen we long for a higher plane? Are we ›ing to let other people keep us from living full Christian life or can we achieve a demratic way of living in our present setup?

Yes we can, but it will not be easy. The otherhood of man *can* become a reality, if e strive hard enough.

We must do all we can to interpret Negro inking and reaction to the general comunity, in which we both live. We must, herever possible, assist in the legal fights r equality. We must work, not just serve ith committees seeking to remove racial equalities.

Only then and then alone can we rightlly feel that we are at least doing our best live a truly Christian life.

Before the Attack

Harold Gerard

At three o'clock I picked up the 'phone at went out to the four platoons.

"General Protestant services and Catholic nfessions at four fifteen," I told them.

"What about Jewish services?" the platoons anted to know.

I didn't know. As First Sergeant of the Intry rifle company it was my duty to find it. I called Battalion.

"Their chaplain is in the hospital," the attalion sergeant-major told me. "He was t yesterday afternoon."

At four o'clock it was snowing again. At ur-fifteen the bleakness of a Belgian winter vered the little Ardennes town. I put on y coat. Five hours to go! At nine-fourteen e company would attack southward in the rection of Langlir. The boys hadn't been ld yet. But they would know anyway. Most them would turn out for services tonight. man needs a spiritual hand sometimes.

I went out into the dusk.

"Bad night, sergeant."

It was S/Sgt. "Mac" Fagelman, third plaon guide, one of the twelve Jewish boys in e company whose chaplain could not be ith them tonight.

"Rotten night, Mac."

"Services?" He gestured down the street. I nodded. "About time for them to start, o." I started away.

"Sergeant."

I stopped. It was something in the man's ice. I turned to look at Mac. Through the isk I could see his eyes. In them I met the me trouble I felt within myself.

"What is it, Mac?"

"Mind if I come along?"

I didn't answer. There are times when ords won't do. I just reached out and asped Mac's hand. He must have felt the ay I did, for he was silent. We stood there, o men stripped of army rank and religis creed—two men who needed the most ndamental of all things known to man: e basic requirement that binds all men tother!

The capitalistic system is one of those harsh inhuman aspects of society which corresponds to the harsh inhuman aspects of nature in general. Technically speaking, it is a system in which the means of production for the necessities and luxuries of life are privately owned, so that the acquirement of those necessities and luxuries is dependent upon the ability of the ordinary man to come to terms with the man or group in possession. While this is by no means a complete definition of capitalism, it is true as far as it goes and does present in its most bald and uncompromising form some of the harsh aspects of the system.

Another characteristic of capitalism is that its motive power is the expectation of profit for those who control the tools of production. Production is not based on individual or social need as to quantity and kind of output. It is based solely on the question as to whether the processes of production will or will not be profitable to the possessor of the tools of production.

This is a description of the system in its baldest form; but to understand all the essential factors involved, we will have to say something more than this about our present economic system. There is another element in our economic structure which is fully as important as private ownership and the profit system, and that is the very great division of labor and the consequent complexity of the processes by which the raw materials of sea, forest, farm, and mine are transformed into food, clothing, shelter, and luxuries for the peoples of the earth, and are distribued to them for their use and enjoyment. We cannot look about us at the world in which we live without being astonished at the elaborateness with which our life is organized. Each of us has some little segment of the world's work to do. This work we cannot do unless it is brought to us or opportunity is otherwise made for us to get to it; and in general the work itself has little connection with the food, clothing, shelter, education, and amusement which is required to satisfy our personal needs and which we hope to obtain in return for our productive efforts.

There is, perhaps, no better way to bring this fact clearly before our minds than to think of this New England region in earlier times. Four hundred years ago this state was inhabited by some few thousands of red-men who lived by hunting, fishing, and by the crudest imaginable forms of agriculture. Trade was confined to the interchange of a few goods not easily obtainable in every location. There was a demand for flint or other hard stones for arrowheads, for shells for ornament, and for a few other simple commodities which were handed about from place to place on a barter basis.

We may imagine that this simple barbaric method of life was satisfactory to the people who lived under it. They had enough to eat, even if the variety and delicacy of the food fell short of that required by our taste. Their clothing and shelter was sufficient for their hardy constitutions, even though most of us would be acutely uncomfortable if we had to live with them through the winter months. But we must remember that on this basis of hunting, simple agriculture and rudimentary trade, only a very few people could be supported in what is now New England. The population could never have exceeded a few thousand. More than this would have drawn too heavily on the supply of game. Larger populations were, in fact, prevented by the continuous inter-tribal warfare by which bands of Indians sought to protect their hunting territory from other tribes who looked at it with covetous eyes.

Then came the white man, in ever larger numbers. First were the pioneers whose life in the forest and cleared land was very simple. A few metal tools for clearing the forest and working wood, a few metal dishes for cooking, and crude spinning wheels and looms were all that were needed to make a self-sustaining community in the virgin forests and meadows. But these few tools, together with the skill and experience for using them, made it possible for tens or hundreds of thousands of white men to exist in increased comfort in a territory which had formerly maintained only its few thousands of red men.

Tools and handicrafts and machines and organization continued to grow grow through the decades until our capital, Boston, became a metropolitan center with hundreds of thousands and then millions of population, with industries which draw upon subsidiary regions that extend not merely for the ten, twenty, or thirty-mile stretch reaching out along its highways; Boston draws

(Continued on page 306)

PERSONS

Dr. Caleb F. Gates, Jr., returned this month to the chancellorship of the University of Denver (Denver, Colo.) after two and one-half years of military service. The Turkish-born Rhodes Scholar had been an army colonel attached to the staff of the American Embassy in Yugoslavia.

GREENCASTLE, IND.—Dr. Charles F. Kraft, professor of religion at Albion College, has been appointed professor of Old Testament at DePauw University, beginning September, 1946. He was professor of religion at McKendree College and at Hamline University before joining the staff of Albion College in 1940. He has taught in summer sessions at the Iliff School of Theology and the Pacific School of Religion, and this summer will be on the staff of the Garrett Biblical Institute.

DELAWARE, OHIO—"It's a long trip back to China," Dr. and Mrs. George W. Hollister decided, "but there is a desperate need for help, and we can be of service." Dr. Hollister, professor of Bible at Ohio Wesleyan University, and Mrs. Hollister, are on their way back to the China mission field for the Methodist church in Futien province, after an absence of 18 years. Both come from missionary families, Dr. Hollister having been born in India and Mrs. Hollister in China, where her mother still resides, having stayed on through the war years to observe 50 years in the Hinghwa Conference, Futien province, China. The Hollisters previously served in China from 1915 to 1922. Both come from three-generation Ohio Wesleyan families. They are taking with them to China more than five tons of clothing for China's needy contributed by Ohio Wesleyan friends as a farewell gift.

The Rev. Carl N. Garland, of Malden, Mass., retired member of the New England Conference, has been a patient in the New England Deaconess Hospital, and was discharged on March 21st.

Kenneth Clarke Bullock, son of Merlen C., and Shirley Blaisdell Bullock, was born on March 1st in Akron, Ohio. He is the grandchild of the Rev. Maurice L. Bullock, superintendent of the Springfield Distdict of the New England Conference and Mrs. Bullock, and Mr. and Mrs. Cliff F. Blaisdell of Lowell, Mass.

The Rev. and Mrs. Archiver J. Strait, of the College Avenue Methodist Church in Somerville, Mass., were present at the ordination of their son, Edmund R. Strait, in the Mt. Pleasant Congregational Church, Washington, D. C., on March 21st. Mr. Strait assisted in the ordination and preached the sermon on the theme, "Creators of Christian Conscience."

The Rev. Tommaso M. Caliandro, pastor of the Italian Methodist Church in Portland, Me., since 1928, and for the past two years a chaplain in the U. S. Army, recently received a Certificate of Merit from the Adjutant General, Washington, for meritorious service in the European Theater of Operations.

The Rev. Dr. Howard C. Ackley, pastor of Trinity Methodist Church in Schenectady, N. Y., has been named president of Green Mountain Junior College, Poultney, Vt., it has been announced by the board of trustees. The announcement was made by I. Burke Surdam, chairman of the board. Dr. Ackley will assume full-time duties at the college on July 1 of this year. He will succeed Dr. Jesse P. Bogue, who has served as president for the past 15 years. Dr. Ackley has been pastor of Trinity Church for 20 years. Widely known as a religious leader and educator, especially for his work with youth groups, he has been dean of the graduate school of the Troy Conference since 1932. He was graduated from the University of North Dakota, and from Wesley College, and Boston University School of Theology.

Committee protesting to Governor Maurice J. Tobin about slur on Negroes made in a

Courtesy, The Boston Post

session of the Massachusetts Legislature. The story was printed in last week's issue of ZIONS HERALD.

Left to right: The Rev. Victor V. Sawyer, minister, Wollaston Methodist Church; Governor Tobin; the Rev. Isaac Higginbotham, exec. sec., Massachusetts Baptist Convention; the Rev. Kenneth de P. Hughes, rector, St. Bartholomew's Episcopal Church, Cambridge; the Rev. Stephen H. Fritchman, editor of the Unitarian magazine, *The Christian Register;* Miss Leslie Smith, star of the musicale "Carmen Jones"; and the editor of ZIONS HERALD.

Dr. A. Stanley Trickett, associate secretary of the Board of Missions and Church Extension of The Methodist Church, flew from New York to London, Eng., on March 21, en route to the continent for conferences on relief and on the future plans of Methodist mission work in Europe. He will leave London for Geneva, Switzerland, on March 25. In Geneva, he will attend the all-European conference of executive directors of "receiving and sending countries"—those affected by the relief and reconstruction efforts carried on under the World Council of Churches.

Bishop Fred Pierce Corson conducted, during the week of March 11th, a preaching mission in the Wharton Memorial Methodist Church, in which nine Methodist churches of West Philadelphia participated. These meetings were held in preparation for the Visitation Evangelism Crusade, which is taking place in Philadelphia this week. The services were largely attended, culminating in a great family service on Sunday night. Bishop Corson's theme for the week was "Christ is the Answer."

Bishop and Mrs. Newell S. Booth and their daughter, Emma-Marie, arrived in Leopoldville, Belgian Congo, on March 16th, en route to Elizabethville. They left New York two days earlier by airplane, stopping in Lisbon, Portugal, en route.

Albert H. Stearns, 89, of Worcester, Mass., oldest member of Trowbridge Memorial Methodist Church in Worcester, passed away on March 11th. Mr. Stearns was president-emeritus of the trustees of the church and took an active part in its activities. He had filled most of the offices of the church at one time or another. The Rev. Stead Thornton officiated at the funeral service held on March 13th.

Mrs. Elthera Reliance Knight Tyler, of Brockton, Mass., mother of Mrs. David M. Angell, wife of the minister of Community Methodist Church in Cochituate, Mass., passed away in her 90th year, on March 7th. The Rev. Melville E. Osborne, minister of Franklin Street Methodist Church in Brockton, officiated at the funeral service held on Sunday, March 10th.

A daughter, Diane Elaine, was born to the Rev. and Mrs. George W. Wiseman, of Whitman, Mass., on Wednesday, March 13th, at the Goddard Hospital in Brockton, Mass. Mr. Wiseman is minister of the Methodist Church in Whitman.

The Rev. Dr. F. W. Mueller has accepted the position of Promotional Executive of the Gulfside Assembly, Mississippi, and started this work on Feb. 15th. This New Advance program is to include ten units, among them a church and chapel, an assembly hall, a headquarters, a vocational training building, a workers' home, a boys' school, etc., and equipment. It will require as an initial effort a fund of $300,000. Dr. Mueller's office is to be in the Medical Arts Building, Nashville 3, Tenn. The General Board of Evangelism, which owns this building, is generously donating the office space as a contribution to this laudable cause. This is to be for the Negro race, what Ocean Grove, Geneva Lake and similar places are for others, and will be the only one of its kind in the country.

The young adults of Hanson Place Central Methodist Church of Brooklyn, N. Y., are producing a Lenten play, "We Must Set Him Free," with such professional care that the Religious Drama Council of the Greater New York Federation of Churches has commended it to the public through its weekly paper *Metropolitan Church Life.*

The Methodist Federation for Social Service has just issued an "Action Letter" on the Rankin Committee, prepared by one of its members, the Rev. Lee Ball of Lake Mahopac, N. Y. An analysis of the "un American activities" of this committee fills five closely-typed pages. The letter appeals to readers to urge congressmen to vote for Hook Bill, No. 58, to amend the rules to abolish this permanent House Committee to

investigate Un-American Activities. Resolutions against the Rankin Committee, following the lead of the Greater New York Federation of Churches, are called for on the part of local churches and ministers.

The monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on April 2nd, at 2 p.m., in Copley Church, Boston. The executive board will meet at 1.30 p.m. The devotional period will be led by the Rev. Harris E. Heverly, minister of Crawford Memorial Church in Winchester, Mass.

Six distinguished clergymen are participating in the Fourth Annual Lenten Series being held on Thursday evenings during Lent at St. Paul's Methodist Church in Niagara Falls, New York. They are Daniel A. Poling, Henry Hitt Crane, Oscar F. Blackwelder, Bernard C. Clausen, Robert R. Wicks, and Ralph W. Sockman.

Syracuse University (Syracuse, N. Y.) announces receipt of a gift of $100,000 from Charles Sumner Woolworth. Said the Syracuse *Daily Orange*: "With the increased enrolment this semester and optimistic prospects for next fall, Mr. Woolworth's gift makes the future for (new) buildings look a little brighter."

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcasts over Boston station WORL (950) for the first two weeks of April at 8.10 a.m.

April 1—Dr. Wesley G. Huber, ex. sec. of the Evangelistic Association of New England.
April 2—Dr. Charles L. Atkins, Mystic Congregational Church, Medford.
April 3—The Rev. William G. Ogle, Wellington Community Church, Medford.
April 4—The Rev. Harry H. Kruener, First Baptist Church, Boston.
April 5—The Rev. Albert D. C. McElroy, Union Presbyterian Church, Somerville.
April 8—The Rev. William H. Duvall, Methodist Church, Woburn.
April 9—The Rev. Henry E. Helms, Church of All Nations, Morgan Memorial.
April 10—The Rev. Eugene E. Dawson, First Baptist Church, Lynn.
April 11—Miss Edith McDowell, director of Religious Education, Morgan Memorial.
April 12—The Rev. Charles E. Pederson, Calvary Methodist Church, Arlington.

Toronto, Ont. (RNS)—Establishment of diplomatic relations with the Vatican would be rejected by the majority of the Canadian people, in the opinion of the Board of Evangelism and Social Service of the United Church of Canada which passed a resolution urging the Government to turn down any such proposal. The stand was taken at the final sessions of a two-day meeting and was brought forward by the Rev. H. G. Tuttle, chairman of the Montreal Presbytery.

Richmond, Va. (RNS)—The Virginia Conference of The Methodist Church has written President Truman asking greater allocations of food for the hungry peoples of Europe. It also requested the President to clear channels for speedy transportation and distribution of food. The letter expressed the opinion that "the American people are ready for genuine sacrifice in order to meet the needs of the world's hungry."

The Rev. J. Bernard Gates, minister of the Center Methodist Church, at Fairhaven, Mass., which was destroyed by fire on Jan. 19th, writes: "Although we have started no financial campaign among our church people, we have received nearly $8,000 from community organizations and many churches of various denominations. You will probably be interested in one gift. The Christian Science Church of New Bedford sent us a check for $2,000 to be applied on the building fund."

Crusade News

Aided by the impetus given to missionary interest through the Crusade for Christ, World Service contributions totaled $3,726,546 for the first nine months of the fiscal year, an increase of $357,494, or 10.6 per cent, over the same period of last year, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

Total receipts for February amounted to $456,716, a decrease of $2,083 as compared with the same month of last year, Dr. Lugg reported.

"If the pastors and lay leaders of Methodism will inform their members of the vital constructive work of the 11 World Service boards and agencies, each of the three remaining months in this fiscal year closing May 31 will show an increase," Dr. Lugg commented. "The concern for world relief and reconstruction which expressed itself in the outpouring of Crusade funds, needs now to be channeled into World Service. The next three months will test Methodism's awareness of its opportunity to strengthen the Christian community in the United States and in the world."

Twenty-five of the 33 Areas in Methodism have reported a gain in World Service giving for February. Annual Conferences noting an increase in contributions number 76.

Crusade for Christ relief and reconstruction fund receipts totaled $25,426,650 as of Feb. 28th. Contributions to the Fellowship of Suffering and Service amounted to $339,541 during the nine-month period.

Sanford William Corcoran

Dr. Sanford W. Corcoran, superintendent of the Methodist Church Union of the Pittsburgh Conference for the past twenty years, died suddenly on Sunday, March 17th, at his home, 3218 Latonia Avenue, Dormont, Pa. He was one of the nationally known figures of The Methodist Church in America. He was born Feb. 25, 1876, in Ontario, Canada, and was a graduate of Ohio Wesleyan University, the Boston University School of Theology, and the Boston University School of Arts and Sciences. In 1924, the honorary degree of doctor of divinity was bestowed upon him by Ohio Wesleyan University.

Dr. Corcoran was received on trial in the Pittsburgh Conference in 1907, and during his ministerial career was successively the assistant pastor of Christ Church, Pittsburgh; the pastor of the Walton Methodist Church, Pittsburgh; minister of the Ben Avon Methodist Church, Pittsburgh; and pastor of the First Methodist Church of Beaver, Pa. In 1922, he was made superintendent of the Washington District, from which he was transferred to superintendent of the Allegheny District in 1924. Since 1926, he has been the superintendent of the Methodist Church Union of the Pittsburgh Conference.

He is survived by his wife, Anne Kunes Corcoran; his son, John Corcoran; two grandchildren; one sister, Miss Mary C. Corcoran of Toronto, Can.; and three brothers, the Rev. C. R. Corcoran of Nordigg, Alberta, Can.; Dr. Duncan Corcoran, physician, of Elmville, Ont.; and J. C. Corcoran, attorney, of Toronto, Can.

The funeral was held on Wednesday, March 20, at the Methodist Center, Pittsburgh, and the burial was at the South Side Cemetery of that city.

Victory Campaign

The Glendale Methodist Church, Everett, Mass., the Rev. Wellington C. Pixler, pastor, has just recently launched successfully a victory campaign to reduce its indebtedness. The beautiful Gothic-like building was erected in 1924, and since then more than $38,000 has been paid in interest on the unpaid balance. During various pastorates the mortgage has been whittled down until at the beginning of the current year these people still owed more than $42,000. At the Annual Conference last year it was voted to offer the Glendale church a challenge fund of $3,000, providing the church would raise $9,000. Glendale took up the challenge and elected a victory campaign committee, consisting of William E. Cooper, chairman, Mrs. Clara Murphy, Richard Mercer, Samuel Thistle, William A. Barton, Mrs. Grace Hamilton, and George Ericson. With the counsel of the district superintendent, Dr. John Wingett, and Bishop Lewis O. Hartman, it was decided to pay the note of $22,000 at the local bank, and have $3,000 to make needed improvements on the church property. Hence, a total of $25,000 was the goal of the campaign.

On Monday evening, March 11th, a victory campaign supper was served, at which more than $11,000 was subscribed. At the morning service, March 17th, Chairman Cooper announced that pledges totaling $32,695.67 had been received. This does not include the $3,000 promised by the New England Conference. The committee is confident that many other pledges will come in from other members and friends of the church.

The success of the campaign is due to very careful, business-like planning, a dynamic and faithful chairman and committee; the friendly Christian spirit of the Glendale people in accepting their stewardship responsibility; a group of young people who helped to get out all the campaign literature and work day after day in piloting the solicitors to the homes of the people, and the sympathetic and active interest of Dr. Wingett and Bishop Hartman.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Apr. 7.

FRIENDS OF JESUS. Mark 10:13-14, 16; 15:43; Luke 6:13-16; 8:1-3; 15:1-2; John 1:35-41; 3:1-2a; 4:6-7.

I. *Jesus the great Friend.*

The long list of scripture references tells us how wide was the scope of Jesus' friendship. Little children found a welcome in His arms. The wealthy and distinguished Joseph of Arimathea and Nicodemus, the teacher of Israel, knew the touch of His friendliness. Women were brought by his gracious kindness to health of body and sanity of mind in a service in which the physician was lost in the friend. Common people, despised by the Pharisees whose multitudinous rules they had neither the time to keep nor the patience to study, found a friendly reception when they came to Jesus. From every walk of life strong men came to be His disciples. We could add to the list, but it is long enough to testify to the abounding power of Jesus to overleap in his friendship all the many barriers which people set up between themselves and their fellow human beings. No wonder that, after His resurrection, His Spirit in His followers led them to ignore these man-made differences.

II. *The secret of His friendliness.*

We can hardly help asking how the Master, so infinitely above the best of the people about Him, could still take all sorts and conditions of them into His friendship. It was real friendship, we must remember, not mere condescending patronage. What could Jesus find in all these people which made them worth while to Him? Of course the answer is that an essential element in His greatness was an infinite capacity for appreciating the possibilities of people. The trustful innocence of children; the deep loyalty of a man like Peter, obscured for most men by the surface impulsiveness which was so immediately apparent; the inner longings of those who were dismissed by the religious people of His day as hopeless sinners; the pitiful need of men like Nicodemus, whose learning had never been kindled into wisdom by the flame of a spiritual awakening; the fiery ambition of Judas, which might become the inspiration of heroic living if only it were rightly directed; in all these things Jesus saw something which aroused His warm sympathy. He rejoiced in the opportunity of helping these people to the rich maturity which they were missing, but which they did not need to miss. He was the great Artist, Whose medium was human life, and like every great artist, He loved His work.

III. *The response to Jesus' friendship.*

It must not be forgotten, however, that there can be no friendship which is not mutual. Not all of those to whom Jesus in His earthly lifetime offered the gift of friendship accepted the gift, and, among the people who did, there were degrees of acceptance. Nicodemus never became an avowed disciple, nor did Joseph of Arimathea. Jesus received many a sinner who did not in turn receive the grace and truth the Master had to give. Among the Twelve there was an inner circle. One of the Twelve became a traitor.

Jesus saw in all men that which made them capable of rising to the high level of the circle of His friends. He knew that He could help that inner capacity to its full development. "Follow me," He said, "and I will make you fishers of men." But there must be in men the will to follow and obey. The low man can never be the friend of the high as long as he is content to be low. In His life and death the Lord Jesus is God's supreme challenge to the best in every man. But in His gracious will to make men capable of friendship with His Son, God wills also to make men free, for true friendship can never be forced. The way is open, but there must be the will to tread in it. If only we can lift up our eyes to Him Who calls us!

TO KEEP A TRUE LENT

Robert Herrick

Is this a fast, to keep
The larder lean?
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look, and sour?

No; 'tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

NEED

Lalia Mitchell Thornton

Dear God, I need your sky
To bend above me like a sheltering wing,
And let your winds blow by
Since I am lost without their comforting.
I have been shut away
Consorting with the starkness of my grief,
Give me green paths today
And let me find the grace of shrub and leaf.
Dear God, I am afraid,
A prisoner though my own hand forged the bars;
Now my atonement made
Heal me with sunshine, comfort me with stars.

THAT THEY MAY LIVE

Cecile Houghton Stury

So many of Thy children, Lord, now walk where shadows lie
Along the fearsome valley over which dark vultures fly—
O Love—whose flawless Son they pierced while still He breathed "Forgive"
Again thy footsteps tread the valley that these souls may live.

nswer to President's Plea

LUMBUS, OHIO—In response to President aan's challenge delivered here March 6th, e a special meeting of the Federal Coun- f Churches of Christ in America, that nurches lead out "in a moral and spirit- wakening of the individual." Bishop J. n Magee of Chicago, director of the Cru- for Christ, promptly informed the e House that the 41,000 Methodist hes will observe a national week of gelism for the accomplishment of this ose, beginning March 24th.

'e are deeply grateful to you, Mr. Presi- ' Bishop Magee wired Mr. Truman, your discerning observation made here day that 'there is no problem on this tough enough to withstand the flame of nuine renewal of religious faith.' The cil of Bishops and the entire ministry nembership of The Methodist Church this conviction with you and through urrent evangelistic emphasis of our Cru- for Christ, we shall do our part in ening,' as you say, 'a sick world to its responsibilities.' "

addition to Bishop Magee's quotations e President in the message which he to Washington, Mr. Truman's address ined other direct and indirect pleas for gelism. "In our relations abroad and in economy at home, forces of selfishness reed and intolerance are again at work," President said. "They create situations n call for hard decisions, for forthright- for courage and determination. But everything else they call for one thing, ut which we are lost. They call for a and spiritual awakening in the life of ndividual and in the councils of the l. The last five years have produced awesome discoveries in material things. has been truthfully said that the great- scoveries of the future will be in the of the spirit."

the world is long to survive," the Presi- continued, "the gigantic power which has acquired through atomic energy, be matched by spiritual strength of r magnitude." Laying the responsibil- r spiritual advance upon teachers of re- s faith, Mr. Truman said: "This is a ne opportunity for the church to con- to fulfil its mission on earth. The tant church, the Catholic church, and wish synagogue, bound together in the ican unity of brotherhood, must pro- he shock forces to accomplish this moral piritual awakening. No other agency o it. Unless it is done, we are headed e disaster we would deserve. O, for an or a Saint Paul to reawaken a sick to its moral responsibilities!"

ishop G. Bromley Oxnam, president of uncil, in introducing President Truman local audience and to listeners on the networks carrying the address, also d the need for renewed spiritual life. iefly analyzing the program of the nes Bishop Oxnam told the president primary emphasis is given to evangel- an hour when a new world desper- needs new men."

"How to Be a Witness"

Preached by the Rev. Earl V. Tolley, pastor, in Sarah Jane Johnson Memorial Methodist Church, Johnson City, N. Y., May 6, 1945

ACTS 1:7, 8—"It is not for you to know the times or the seasons. . . . But ye shall receive power . . ., and ye shall be witnesses unto me."

There is a popular song whose words command: "Accentuate the positive and eliminate the negative." There are a great many people who subscribe to that slogan. However, the Bible insists on stressing both the positive and the negative. The Ten Commandments are a striking illustration of the use of the negative. It was He who said: "Judge not that ye be not judged." "Thou shalt not be as the hypocrites." "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." One of the outstanding examples of His use of the negative is found in our text: "It is not for you to know the times or the seasons."

Christians often become fascinated with thought about the future. They like to look ahead to distant scenes and let their imagination play upon possibilities of the years ahead. Sometimes they claim the ability to predict certain events. A Christian by the name of Bengal predicted that Jesus would return to earth in the flesh in 1836. William Miller of the Seventh Day Adventists gave public lectures in 1831 with confident announcement that Christ would descend from the sky in visible form in 1843. When it did not happen he changed the date to 1844. Through the years various so-called prophets have foretold the coming of the end of the world. A few years ago I called at a home where a sixteen year old girl was on the verge of a nervous breakdown because she had heard a radio preacher say that the end of the world was coming that night. There are many sects and cults which thrive on appealing to people who are curious to know exact dates of coming events. Many magazines and tracts make bold predictions about the future. During the war many persons have posed as clairvoyants and prophets and have announced that the conflict would terminate on a certain day. But all the guesses have failed to come to pass. More than nineteen hundred years ago the disciples asked Jesus: "Lord, wilt thou at this time restore again the kingdom of Israel?" He answered: "It is not for you to know the times or the seasons, which the Father hath put in his own power." He was saying that events of the future are unpredictable. Only God knows the timetable of the world. At the conclusion of Jesus' parable about the ten virgins, he said: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." To the Pharisees and Sadducees who came to Jesus asking him to show them a sign from heaven he said: "You learn how to distinguish the aspect of the heavens, but the signs of the times you cannot read. A wicked and faithless generation are eager for a sign; but none shall be given to them except the sign of Jonas." Who has ever been able to predict the weather accurately? Even our weather experts fail to see ahead more than a few hours. So Jesus says: "It is not for you Christians to know the times or the seasons ahead and to foretell future events." God handles that business Himself.

Having declared the negative, Jesus turns to the positive. It is not for you to make predictions, but it is for you to receive power. Power is coveted by all people. We are living in an age when power is especially precious and when power is very manifest. Science has discovered secrets by which power has been multiplied a thousand-fold. Christians are promised power. Christians are not supposed to be weaklings; they are to receive power to do many things. They are to receive power to grow a great character. They are to receive power to overcome their inner foes. They are to receive power to conquer their external adversaries. They are to receive power to overcome obstacles, to master tasks, to surmount troubles. Whence comes this power? Not from water or electricity or machinery or animals or weapons or men, but from God. It is for you to receive power after the Holy Spirit is come upon you. God is the source of all power. God's power is limitless. God's power is available to Christians. But how do we get this power? Through prayer. If you will read the first chapter of the book of Acts you will discover that the early disciples, immediately following the

(Continued on page 305)

Is There a United Protestant Church in Korea?

Seoul, Korea (RNS)—Is there or is there not a united Protestant church in Korea? This is the most debated question in Christian circles here today.

There is a concentrated leadership in Seoul of a united church, built on what was left of a 15-day-old Japanese-sponsored union. There is also a skeleton Methodist organization trying to reshape itself, and throughout the country the presbyteries of The Presbyterian Church are reforming. A union church in this country is almost entirely a Presbyterian-Methodist affair, as those two denominations are by far the largest. There is also a smaller Holiness group which has been reformed after five years of oblivion, and is actively promoting a revival program throughout southern Korea.

Korea is an ideal Christian community for union. There are only two major denominations in the field, and throughout the years their efforts have been closely synchronized. They did not compete in areas one or the other served. The large Christian institutions in the country, like Severance Union Medical College and Hospital, the Ewha College for women and Chosen Christian College, are all union institutions and have been for many years. Furthermore, there has always been a strong pro-union group among the leaders and laity of both the Methodist and Presbyterian denominations.

As in Japan, the government sought to control the Christian churches here by uniting them under one dictatorial head. The Korean union, however, did not come as quickly as it did in Japan. It was not until June, 1945, that the Japanese vice governor-general in Seoul called in the Protestant leaders and told them it would be desirable for them to get together. The leaders had all been coached in advance and approved an immediate union. A committee, including government bureaucrats, wrote the constitution of the united church in the four days from June 26 to 29.

The constitutional convention of this united church was called for July 19th and 20th, with 27 Presbyterian representatives present, 21 Methodist, 6 Salvation Army, and one each from five smaller groups. The delegates were not elected, but named by their denominational headquarters.

The conference was held in the Chong Dong Methodist Church in Seoul, with delegates from the government there to congratulate the new church. The regulations were read and adopted. The leaders of the Methodist and Presbyterian churches and the Salvation Army resigned and formally dissolved their separate groups. An election was held for the head of the church, but the ballot was sealed and counted by the educational bureau of the government. This bureau announced that the Rev. Kim Kwan-sik, who himself admits that he could not possibly have had a majority of the votes, was elected chairman.

The resulting union went to work on Aug. 1st, and quit fourteen days later when Japan surrendered. Churchmen in Korea were then faced with a dilemma; What kind of a church did they have, denominations or a united church or none at all? The denominations had been legally dissolved. The Japanese-sponsored union expired with the Japanese regime in Korea.

A formal meeting dissolving the union was called in October. Only a few persons showed up. Members from north of the 38th parallel were unable to come, and many in southern Korea also stayed away. There was not a quorum present, and the only formal business done was the resignation of Mr. Kim and his staff.

On Nov. 27th, the Chong Dong Church in Seoul was literally packed full of Christians of all denominations, attending a mass meeting to welcome back to Korea two prominent Christians, Dr. Syngman Rhee and Kim Koo, of the provisional government.

The meeting quickly turned into a political rally, with a heavy emphasis upon Korean unity. On the spur of the moment, certain leaders of the church captured this mood and pressed through a motion to form a united church on the spot. While objections were raised about the constitutionality of such a procedure, the motion was passed.

Mr. Kim was again elected chairman, and a committee of forty was authorized to draw up regulations for the church to be submitted to a full convention, probably in April. Only south Korea delegates were present at this meeting. Hence, the delay until April was effected in order to give time to bring in the Christians of north Korea. The organization brought into being at this meeting calls itself the Korean Christian Church, South Korea Synod.

The Salvation Army has already indicated that it will not participate in another united church. The Holiness group, while it has reorganized by itself, may later join the union. Of the two major groups, the Methodists are most hesitant about the abrupt union.

The Methodists are the smaller of the two major denominations here, and they feel their own denominational concerns are not being cared for in the union which is dominated by Presbyterians. They also feel that the union is a clever shield by which the same wartime leaders of the churches are continuing in power.

These Methodist leaders, with some Presbyterians joining them, argue that the first move should be to restore the denominational sovereignty, and then on the basis of duly constituted delegates proceed to effect a democratic union. Dr. J. S. Ryang, long-time Methodist leader here, former bishop and at present secretary of the Christian Literature Society, and Dr. Fritz Hongkew Pyen, former president of the Methodist theological seminary and now a pastor, take this position.

Presbyterians are reorganizing their presbyteries, and the Methodist conferences hope to be reformed and meet soon. Meanwhile, both the denominations and the united church office are functioning simultaneously. The future will probably prove that the union of today is not firmly rooted in popular church support and that the denominations will be restored. When that day comes, campaigns for re-unification will be started.

Protest Exonerating Ex-Mu

New York—The deletion of testimony Arab spokesmen, Jamal el Husseini and A Bey Abdul Hadi, who admitted the wart association of the ex-Mufti of Jerusalem v Hitler, from the official stenographic t script of the proceedings of the An American Committee of Inquiry on Pales was condemned today by American Zio leaders as "suppression of evidence" anc an act which "tends to undermine all f in the correctness and impartiality of the quiry."

In a cable to Judge Joseph Hutcheson Sir John Singleton, co-chairmen of the An American Committee of Inquiry, Dr. A Hillel Silver and Dr. Stephen S. Wise, jc chairmen of the American Zionist Emerge Council, declared: "We find in this incic additional proof of the intrigue aimed at onerating Amin el Husseini, the ex-Muft war criminal whose active association w the Axis was depicted even by members your committee."

Copies of their cable to the Joint Commi chairmen were sent by Dr. Silver and Wise to Secretary of State Byrnes and to B ish Ambassador Lord Halifax, for transr sion to the British Government in Lond

In submitting the text of their cable to Byrnes, Dr. Silver and Dr. Wise said: "Wl the United States Government consented American participation in the Palestine quiry, we had every reason to expect a procedure. American co-responsibility for inquiry was a guarantee against the comr tee lending itself to the intrigues of the B ish Colonial Office. We must now reg fully state that the fact of the aforementior deletion from the testimony, as well as nature of the deletion, will greatly comp mise the committee in the eyes of Ameri public opinion."

The text of the cable to Judge Hutches and Sir John Singleton follows:

"American press reports that the ste graphic transcript of your session in Jeru lem of Tuesday, March 12th, was edited exclude those portions of the testimony Auni Bey Abdul Hadi and Jamal el H seini which admitted the wartime assoc tion of Amin el Husseini, the ex-Mufti Jerusalem, with Hitler and Mussolini. C ton Daniel, in a dispatch to the *New Y Times* of March 16th, reports that t British members of your committee tr to justify this omission from the transcr on the ground that 'the Mufti's activi were irrelevant to the inquiry.' This itself confirms the fact that such an int tional deletion from the text of the te mony has taken place.

"We vigorously protest against such irr ular procedure, amounting to suppressi of evidence. This tends to undermine faith in the correctness and impartiality your inquiry. We further find in this cident additional proof of the intrig aimed at exonerating Amin el Husseini war criminal whose active association w the Axis was depicted even by members your committee."

inisters Get Action on Strike

Manchester, N. H. (RNS)—Following the sion to Washington, D. C., of the Rev. lliam P. Neal, president of the Claremont, H., Ministers' association, announcement s made that a government conciliator will ne to Claremont to attempt to settle the ke of production and maintenance em- yees of the Sullivan division of the Joy nufacturing Company.

During his visit to Washington, which was anced entirely by the local clergy, Mr. al, rector of Trinity Episcopal Church, remont, said he had talked with the "high- ' men in most of the agencies he visited ich included the Department of Com- rce, the OPA, the NLRB and CIO head- arters. Most officials told him they were nkly impressed by the united action of the remont clergy and promised immediate ion in the dispute.

Vatican Discredits Uniate Break with Rome

Rome (By Wireless) (RNS)—Moscow re- rts that the Ruthenian (Eastern Rite) urch has renounced allegiance to Rome d reverted to the Russian Orthodox urch were discredited in a statement is- ed here by the Sacred Congregation of the iental Church.

The statement asserted that the action of e so-called synod or council in Lwow, Po- nd, which allegedly voted to return to the ssian church was entirely invalid, since y such decision would rest exclusively with e Ruthenian bishops, all of whom, it said, ve been removed from their dioceses by ssian occupation authorities.

The Sacred Congregation added the charge at the Lwow synod was "headed by a few ostate priests, one of whom recently pub- hed a booklet against the primacy of the man Pontificate."

A high-ranking official in the Sacred Con- egation pointed out that the action of the vow council, even if valid, could only affect section of the Uniate group, since there e also Rumanian, Greek, Armenian and her Eastern Rite bodies.

hurch Leaders Oppose State Lottery

Springfield, Mass. (RNS)—Proponents of state lottery to raise funds for the old-age sistance program in Massachusetts got a ist from an Episcopal bishop here, closely llowing a vote by the Springfield Council Church Men to oppose officially the meas- e.

Rt. Rev. William Appleton Lawrence, shop of the Diocese of Western Massachu- tts, speaking before the Springfield Legis- ive Conference, led the local attack on the oral phase of the proposal. "True Chris- n standards, as well as the state statutes, ndemn all lotteries," he declared.

"It may be done painlessly," Bishop Law- nce said, "but the operation of extracting money is performed upon those who can least afford it." Supporting the bishop's stand are a large number of civic and social organizations in the city.

Resolution

In these times, when the family is in danger from many undermining influences, the National Clergymen's Advisory Council, of the Planned Parenthood Federation of America asserts its belief that the problems of family life and well-being require thoughtful concern and vigorous action of religious leaders everywhere.

With the Federal Council of the Churches of Christ in America, the council joins in declaring that "the future quality of the population and the carrying on of every good cause make it necessary that people of good health, mental and physical, and of good principles, should have their full quota of children." At the same time, the Federal Council emphasizes the elementary importance of planned babies for the health, security, and well-being of each family, regardless of economic status. It believes that planned parenthood is one expression of the religious principle that affirms the infinite worth of a human being. It believes it to be a true expression of respect for human personality to plan the coming of children, thereby insuring the health of the mother, providing adequate education for the family and making possible within the family a comradeship based on love and leisure.

Believing this, the council has an obligation to state its conviction on a matter pertinent to planned parenthood, as follows:

Whereas, minority religious opposition to the planning of parenthood, through the use of medically approved methods of birth control, frequently prevents boards of hospitals, nursing and welfare agencies from recognizing this essential service, and

Whereas, lack of favorable policies by such boards keeps millions of married couples from obtaining proper guidance in the planning of families from those very sources in the community which should bbe expected first to assist them

Whereas, under such circumstances, many couples are compelled without professional guidance to seek the aid of drug stores and other purely commercial outlets for assistance in planning their families, ofter with undesirable and deleterious results, and

Whereas, failure of community services to to provide proper counseling and service in planning parenthood at all times constitutes a peril to health and the general welfare, be it therefore

Resolved, that Protestant and Jewish clergymen, throughout the country, believing in the right of each child to be born well and wanted by its parents, be requested to exercise a fundamental democratic right and seek the inclusion of planned parenthood services in hospitals and other agencies where this service should be given, and be it further,

Resolved, that favorable policies be sought to permit professional staff members in other health and welfare agencies to make maximum use of these services as a community health resource.

Deaconess Marches On

Clarence A. Morrill

In reporting in my column the progress of the New England Deaconess Hospital Building Fund, as these gifts are coming from the Methodist churches it is not my desire to always pick the large churches as the example. Rather, I should indicate to you what the expression of some of our smaller churches is relative to subscriptions to this fund. The South Paris Methodist Church of Maine, of which Miss Esther Haskard is the minister, received our information and immediately upon receipt of it returned her card saying, "We have already completed this drive and have subscribed one half the amount we gave to the Crusade in pledges and cash"; namely, $135. This may not seem to some people to be a very large sum of money, but it is indicative of a spirit of cooperation that is imperative if we, as Methodists, expect to have the right to say New England Deaconess Hospital is our Methodist institution.

Recently, I have discovered that Dr. Elliott P. Joslin was asked to raise $200,000. Dr. Joslin, head of our Diabetic Clinic, has been asked to raise from about 14,000 diabetics, $200,000, and they have actually received pledges for $290,000. Our Methodist Church, in contrast, has been asked to raise $225,000, and there are 140,000 members in New England from which to raise that sum of money. That would average about $1.60 per member. Indeed, this does seem but a small amount when one considers the good that New England Deaconess Hospital can and does do. It would be a much finer thing indeed if all of the 140,000 Methodists gave $1.60 apiece, than if a few individuals were to give the entire sum.

I have used this comparative statement only that we as Methodists may alert ourselves to the greatness of our spirit and the certainty of our responsibility. The greatness of appreciation of this institution is shown by two of our Methodist ministers who receive salaries less than $1500 a year and, yet, as personal subscriptions, they themselves have pledged $100 apiece. If each of our Methodist ministers, along with their people, will do the best he can, there will be no question when the end of this year comes whether or no our campaign shall be well over $225,000.

We, as Methodists, have never fallen down on a responsibility. Let every pastor make his appointment and present this cause at the earliest possible date.

——Religious education is a task involving a sympathetic and intelligent cooperation between church, home and school.

Dr. F. Ernest Johnson, New York, executive secretary, Department of Research and Education, Federal Council of the Churches of Christ in America, at the 24th annual meeting of the International Council of Religious Education, Columbus, Ohio, February 10-16, 1946.

The Homemaker's Corner

Mrs. Harry A. Burnham

Uncommonly Hard to Beat

Up in my part of the world they are making maple sugar right now.

When John Godfrey Saxe, a Vermont poet, was asked what there was in Vermont which made him so fond of the state, he replied:

"Men, women, maple sugar and horses,
The first are strong, the latter fleet,
The second and third are exceedingly sweet
And all are uncommonly hard to beat."

The wonder about maple sugar time in Vermont woods is that it is one of the few things which are left to us that are unalterably fixed in the scheme of things. Along about the middle of March every year, when nights are cold and days are warm, with snow melting on the south side of the houses, maple trees begin to tremble; they have a mild case of St. Vitus's dance as the sap begins to push its way up through the roots and into the trunks.

Then it is time to tap the trees, hang buckets on spikes and catch the flowing liquid which, when boiled to the right consistency, is so exceedingly sweet.

In the gay nineties there would always be one or two "sugaring off" parties out in the woods near the old sugar house. Usually some farmer lad would let it be known that the sap was running so freely that it would be necessary for him to boil it all night in order to keep ahead of the supply.

Horses would be hitched to sleighs or big double runners and the young people of the town would appear at the sugar house ready to help reduce the surplus syrup.

When it was poured onto clean banks of snow, and eaten to the accompaniment of "raised doughnuts," it was uncommonly hard to beat.

Then, by the light of a full moon, games would be played, snow forts built, fox and geese would run and hide behind great trees.

It would be late when the party broke up. Parenthetically, it may be noted that single sleighs, with just room enough for two, were most favored for the trip home.

It has become a fad lately to store some snow under refrigeration, and, in August, to bring it out and have a sugaring-off party for the benefit of city visitors. Such a party has about as much resemblance to the real thing as has corn syrup flavored with maple extract to "first run" maple syrup.

They're making the real thing in Vermont now. Shall we go?

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MEET THE METHODISTS

One of the most outstanding active members of the First Church of Winthrop Methodist is Mr. A. Walter Larkin, president of the Trustees, and for many years treasurer of the Building Fund. Mr. Larkin has been an untiring worker in the liquidation of a mortgage of $111,000 on the church and has been the leader in every effort to raise money for church work since the beginning of the project to build the beautiful colonial church which cost approximately $220,000. His ardent interest in freeing his church from debt has had the admiration of all the friends and members of The First Church of Winthrop Methodist. This zealous Christian layman has many other interests, having just been elected to serve his second term as a member of the School Committee—has been a Town Meeting member for many years and always a leader in any drive for funds for worthy causes for the betterment of mankind. He is a regular attendant at the church services, having been head usher for a long period of years. Mrs. A. Walter Larkin, in her own right, has given much service to her church, having been the president of the Women's Society for Christian Service for five years, and prior to that, the leader of the Ladies Social Union, representing the women of the church who paid into the Building Fund in sixteen years the sum of $31,300. She is also superintendent of the junior department of the Sunday school and much of the success of this church is due to the loyalty and labor of this fine Christian couple—Mr. and Mrs. A. Walter Larkin—who have rendered service as well as money in the upbuilding of the kingdom of God on earth.

On a Wide Circuit

W. W. Reid

THE FREE CHURCH

The place of the Christian church—the village church and the worldwide church—in our day and in the chaos of society, was emphasized by Bishop G. Bromley Oxnam at the recent meeting of the Federal Council of the Churches of Christ in America. He said in part:

"There are some who assume there is a decadence in the little village church, with its simple service, where policies are determined democratically by a free clergy and a free laity, where God's Word can be read by intelligent men.

"There are 212,336 Protestant churches in this nation. There are many denominations although the fact that 82% of all church members belong to but thirteen churches, and that 97.4% of all church members belong to but 55, indicates far greater unity than is realized when someone states there are 256 religious bodies in the United States. There are great values in variety, and the fact that men are free in the United States to worship according to their consciences is reason for diversity. If I had to give up liberty to gain unity, I would prefer to keep my liberty. But unity can be achieved and liberty preserved. . . .

"There are those who would mobilize the church in a holy war against communism. There are others who would mobilize similarly against capitalism. Ideologies are not destroyed by bayonet and bomb. The only answer to error is truth. . . .

"The church must teach the principles of conduct. It must be a voice of judgment. It must herald a new day. But the church must not become the voice of reaction nor the voice of revolution. It must be the voice of Christ. It is regeneration, not reaction or revolution that is needed.

"We refuse to identify the Christian gospel with an economic order, whether it be capitalist, communist, or socialist. There may be more of Christianity in a synthesis in which the creative initiative that has flowed from individualism is conserved, and the benefits that lie in collective action are appropriated than in either of them. We shall be called communists by unthinking capitalists, and capitalists by dogmatic communists. We are uninterested in these appelations. We seek to be Christians, and in the spirit of our Lord will endeavor to discover the means to translate His ideal into the realities of the common life. . . .

"The church is more like its Christ, and far more powerful, when it stands for its gospel rather than when it is attacking other faiths."

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"How to Be a Witness"

(Continued from page 301)

ension of Jesus, returned from Olivet to usalem and went to the upper room, where ey all continued with one accord in prayer l supplication." It is very evident that the ver of the disciples on the day of Pentecost the result of hours of prayer. Prayer has ays been the Christian's medium for re- ing power from God. It is not for you to dict, but it is for you to pray. Pray for ver to be what you ought to be. Pray power to say what you ought to say. y for power to do what you ought to Pray for power to meet any time or sea- successfully.

esus gave his disciples a second positive ement: "Ye shall be witnesses unto me." s not for you to know the times or the ons, but it is for you to witness for me. be a good witness a person must see and w what happened. We have been read- lately a great deal about atrocities re- ted in 1917-1918 that our government de- d to get authentic reports in this war. only have generals checked on all rumors newsmen and Congressmen have crossed ocean to see with their own eyes what happened. They are now reliable wit- ses of the German atrocities. The early iples were capable of being good wit- ses for Jesus because they were close to n. They saw Him both as the earthly her and the Risen Christ. They witnessed ascension at Mount Olivet. You and I are e witnesses for Jesus, but we cannot be d ones unless we get close enough to Him ee Him and know Him. It behooves us read the New Testament frequently and fully so as to be able to testify of His To be a good witness a person must be ing to declare what he knows about a on or an event. Now and then there is automobile accident. Bystanders see ex- what happened. An innocent party tries to get the permission of the by- ders to serve as witnesses of the accident. nobody is willing to go to court on behalf he stranger and in the interest of justice. be a good witness for Jesus one must be ing to tell what he knows about Jesus. be a good witness a person must not only villing to declare what he knows about a on or an event, but he must also be en- iastic in his testimony. He must be a ver in the cause. He must have a desire e the right triumph. To be a good wit- for Jesus one must be eager to recom- d Him and vouch for Him. He must be as enthusiastic in telling the world about s as an advertiser is in telling about a erial product.

t is not for you to know the times or the ons, but ye shall be witnesses unto me." are to witness to the character of Christ. us imagine that our names have been n as His references. What would you about Him? Would you say that He is npeachable, above reproach, blameless, ect? Would you say that He is a capti- g, entrancing, radiant personality? ld you say that He possesses all the vir- in the realm of goodness? Would you Him the Peerless Leader, the Finest Friend, the most Dependable Workman, the Saintliest servant? Would you exalt Him as the Pattern for all mankind to emulate? We are to witness to His character. We are to witness to His power. What can He do? What would you say about that? Would you say that He can heal diseases? Would you say that He can set people free from fear? Would you say that He can save people from sin? Would you say that He can rescue people from hell? Would you say that He can lift people from the depths of despair? Would you say that He can eliminate poverty? Would you say that He can prevent war? Would you say that He can conquer death? Would you call Him the Saviour of the World? We are to witness His principles. What do you think of Christ's teachings? Were His ideas sane, reasonable, realistic, practicable? What do you think of His preaching? What do you think of His Sermon on the Mount? What do you think of the Golden Rule? What do you think of His emphasis on peacemaking and loving neighbors and enemies? Would you say that Christ's principles are true, that they are the best ever pronounced, that they are the foundation of a happy and enduring world? "It is not for you to know the times or the seasons, but it is for you to witness to the character, power and principles of Christ.

But how does a Christian witness for Christ? By defending Him in an argument, by carrying a Bible, by wearing a Christian insignia, by going to church every Sunday, by preaching a sermon, by singing a hymn, by saying a prayer audibly, by giving a testimony in a public meeting, by giving an invitation to be a disciple of Jesus? Yes. But there are also other ways—very effective ways. One witnesses effectively for Christ when he resists temptations to do evil. Many a soldier and sailor are revealing their allegiance to Jesus Christ when they refuse to bow down to the gods of immorality and indecency. Many a business man is witnessing effectively for Christ when he refuses profits for the sake of justice to employees, competitors and customers. One witnesses effectively for Christ when he lives for others. Christ was never selfish. Christians must be altruistic also. We witness for Him when we give our money generously to needy individuals, to charitable causes, to the church and to other Christian institutions. We witness for Him when we give our thought, talents and time for social causes. One witnesses effectively for Christ when he surmounts suffering and sorrow. Margaret Slattery tells of a father and mother who lost three of their four children in one week with diphtheria. It was a crushing blow. Many people did not believe they could stand the shock. But shortly thereafter, when Easter morning came, the parents and their one remaining child came to church as usual. Walking home with his father, a fifteen year old boy broke the silence to say, "Dad, I guess Mr. and Mrs. Snover really believe it, don't they?" "Believe what?" asked his father. "Why, Easter and the resurrection, you know." "Of course," answered the father, "all Christians believe it." "But not that way," said the boy. One effectively witnesses for Christ when he suffers for Christ's sake. Stephen was stoned to death for Christ's sake, but he won Saul of Tarsus through his heroic martyrdom. Martin Niemoeller and thousands of others have been tortured for Christ's sake, but their witness is not in vain. Hosts of men have laid down their lives for Christ's sake. Millions have suffered persecution for Christ's sake. "But the blood of the martyrs is the seed of the church."

Jesus said: "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It is for all Christians to witness for Jesus locally—in your home, in your home town, in all the communiay affairs and functions. It is for all Christians to witness for Jesus provincially—throughout the state, throughout your own kind of people. It is for all Christians to witness for Christ among neighboring races. The Samaritans of our day are Negroes and Semites and Mexicans. It is for all Christians to witness for Christ throughout the world. "Jerusalem, Judea, Samaria and to the uttermost part of the earth." That calls for evangelism. That calls for world missions. That calls for world brotherhood. Are we witnessing for Christ when international questions arise? Are we praying and working for an international organization which shall settle international disputes and prevent world wars? "It is not for you to know the times or the seasons, but it is for you to receive power from God and to witness for Christ throughout the world."

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A Layman Looks at the Church

(Continued from page 297)

upon and serves subsidiary regions which extend far beyond that, not only throughout this state, but throughout the nation and to the far corners of the world.

In our major industries we find factories of enormous size with complicated organizations. As we saw, increasing complexity of organization in past years made it possible to support increasing populations in all the earlier stages of the history of this region. So now we find that in this latest and fullest development, this area supports many millions of men, women, and children. It is tools, machines, and organization which have done this. Without these tools, machines, and this organization, this great region would revert to the wilderness of the red men, and its inhabitants would perish in a few weeks.

Let us look at any modern, highly developed product with seeing eyes. If we look at the automobile, for instance, we realize how great is the complexity of the processes by which it has been assembled and made available for our use, comfort, and pleasure. Rubber comes, in peace times, from the East Indies on the other side of the globe; there are wool from Texas, the Argentine, and Australia; manganese from Brazil and Russia; tungsten from China; copper from South America; these are but a few of the obvious and large-scale elements in its construction. An incalculable number of little materials and services make up the great aggregate which is placed at our disposal. There is scarcely a state or a county in the United States from which are not drawn some materials or some supply of skilled brain or hand required by the automobile industry.

These men and these materials gathered from thousands of miles away steadily progress toward the crowded industrial centers. They stop along the way—the materials for processing, and the men for training and experience—and then move on again, their myriad lines finally focussing in some single great factory; and then from there goes forth a finished product—over highways, over railroads, by lake steamer, and by ocean steamship—to the far corners of this country and the world, to customers persuaded of its value, provided by their own elaborate productive organizations with funds for its purchase, and convinced by advertising and sales effort that this is the product which they wish to buy.

The complication of this great machinery of production and distribution is too great for any one person ever to comprehend it as a whole; and yet for years at a time it works steadily along by the coordinated effort of all the men and women engaged in the industry.

The point which needs to be emphasized is this—that the extreme complexity of organization of our capitalistic economy must b kept in mind as a ruling physical fact. W must particularly keep it in mind wheneve we are considering the moral implications c private ownership of the means of produ tion and distribution for profit, instead of fo human need. Physically, the system is on which enables ten or one hundred or on thousand families to live where previously bu one could exist; and the important implica tion is this—that if its organization be ser ously disturbed, it will not be possible for a of those families to live in the area whic now supports them. The destruction of th capitalistic system without effectively repla ing it by some other mechanism of equiva lent efficiency would result in millions of in dividuals literally perishing.

It is in the organizing function of capita ism that we find its deepest significance, an that organizing function is energized by th hope for profit. The possession of the too of industry is of less importance. The too can be seized by the workers. They have bee so seized. But the whole mechanism of pro duction ceased to function in the new hand lacking the organizing facility of the Capita istic System.

Capitalism in its basic structure seems t be unmoral and unjust. Yet upon its pre ervation, or replacement by some socia machinery not yet developed, depend th physical lives of millions of our fellow citizens.

from VICTORY unto VICTORY

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- $25,000,000 was paid in cash to the Crusade as of January 31, 1946. The loyalty of Methodists has been demonstrated again. Congratulations!
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COMPLETE VICTORY THE GOAL

function as a method of organization of y is the forgotten aspect of capitalism. ch, it was not invented by some man or of men. It has grown by evolution and a sense as much a part of nature as is normous wastage of life which keeps the gical balance between the various forms e. Indeed, from the standpoint of wast- s against efficiency, one cannot view the alistic System as being anything but an ovement over the sub-human systems for erpetuation and control of living beings e earth's surface.

ere does seem to be a natural order in niverse and a spiritual order. The profit n would seem to belong to the natural and the Christian-Communist precept e spiritual order. Are they both of divine n; or is one satanic and the other divine? s the one completely outside the moral , while the other lies within it?

is questions of this sort that the leaders e Christian church should be concern- themselves with. But so far as I am e, they are either blind to the problems nable to suggest solutions. My own un- ed and perhaps misguided thinking, for little it may be worth, is offered here-

believe that the order of nature is not at nce with the spiritual order, and that order of nature contains the laws of hu- nature. These laws admit both good and evil wills; and I would not exclude terrifying notion that there is a Satanic loose in the universe. It is difficult to in much that has happened in the last ration on any other basis than this.

nversely, I have complete faith in the ence of a Deity, without whose existence world, even with its evils and miseries, simply does not make sense.

I see it the Old Testament is funda- tally the historical record of the endeavor an to decipher the nature and purposes od from an intense observation of the al order, by a race with a genius for ual insight. The long upward history e Jews, the meditation of Job, the poetry e Psalms, the visions of the Prophets all directed to this purpose, and form gnificent unrolling pageant of expand- elations between man and his Maker.

t the picture was never complete. There always something missing. What for of a better word we may call the "per- ity" of the Deity escaped observation. thing there was that was unrevealed— thing mysterious, incomprehensible and ying. In the hearts of these spiritual ers there grew a deepening sense of for further revelation.

d *was* revealed to man in the person of No longer were we left in doubt as od's character and purposes. So far as n comprehension can grasp them we them, and the revelation is one that es our deepest needs and aspirations.

still the revelation is not complete, or mplete, is not completely understood, at something yet remains for mankind rn and to accept. What is the relation- between the natural order and the spir- order? How combine the attributes urposes of the Deity of the Old Testa- ment with the revealed Deity of Jesus? To bring the question down with a dull thud to the plane in which we are living and talking tonight, how can we reconcile our dependence on the profit system (which with all of its faults and failings has brought material blessings beyond any other economic system devised so far)—how can we reconcile our dependence on this system with the high spiritual implications of the formula "From each according to his ability, to each according to his need" in view of the sad fact that this formula has never worked on the large social scale?

The obvious retort is that society has never been Christianized, and that if it were, this precept would be followed to the material and spiritual advantages of that Christianized society.

This may be true, but what is the layman's duty and responsibilities in an un-Christianized society? In general the layman's conscience holds him to his secular duties. If that conscience has validity the problem is one for spiritual leadership to reconcile itself with, rather than a problem for the layman himself to solve. As a layman, I herewith present the problem.

There are spiritual needs of the Christian layman which too often are not met. There is the need for pure worship. This is something different from listening to a concert in church or to a lecture on subjects about which the layman may know more than the preacher.

The need is for an opportunity to listen to or to join in sincere prayer, to sing spiritual hymns whose words were inspired by sincere devotion and which for the most part have stood the test of generations and centuries, and whose tunes and harmonies are consonant with the high values of the accompanying words. The need is also for simple but uncompromising homilies on the relations between man and his Maker, given by one speaking with authority.

From such fare he can absorb the nourishment and strength for his daily tasks. From such doctrine the Soul can bring itself into harmony with its Maker and its destiny.

Lake Owasco, N. Y.—"Casowasco," a 73-acre estate with a mile of lake frontage and several buildings of which the above is the manor house, has recently been purchased by the Central New York Conference of The Methodist Church, Bishop W. Earl Ledden of Syracuse, has announced. It is 11 miles from Auburn, N. Y., in the Finger Lakes region.

A board of 22 managers, lay and ministerial, will administer the project as a site for youth summer camps, young adult assemblies, laymen's retreats, women's study groups, missionary courses and ministers' training conferences. Mrs. Gertrude E. Case, former owner, whose generosity made the sale possible, has been made a member of the board.

That's Lent

Charles J. Lotz

Forty week-days and six Sabbaths before Easter in which followers of the Lord Jesus practice His Spirit and His teachings in self-denial and deep devotion—that's Lent.

The period leading up to Christianity's festival of triumph commemorating her Lord's suffering, death, and resurrection—that's Lent.

God's reminder to all the world that humanity's redemption could be accomplished only through Christ's vicarious life and death which was one with the Father's fathomless love for all mankind from eternity—that's Lent.

Heaven's challenge to men and women who are willing to take their crosses upon them and follow Him who bore His cross up Golgotha that they might participate with Him in the redemption of God's human family—that's Lent.

Christ-like persons seeking to divine the meaning of the wilderness experience of Christ when He wrestled with the temptation to be less than the world's burden-bearer; these persons in turn wrestling with the temptation to be brands plucked from the burning rather than to be under-shepherds of the Great Shepherd seeking the lost sheep—that's Lent.

Portal and corridor of trial and tribulation that lead ultimately to Easter's triumph; harbinger of the establishment of the kingdom of God on earth; consummation of the redemption of the race as God and Christ and human beings work together to that end—that's Lent.

Jesus Calls Us

(Continued from page 293)

done the world no harm. We wanted to drop them, too. See what we have come to, when our Lord could have filled our lives with the beauty of holiness, with poise, sanity, strength, and courage. But even yet he can help us, and he is calling us now.

Of course it makes very little difference how he calls us unless we answer. The early apostles answered when Jesus called. Thomas, Matthew, James, and John left what they had planned to do and followed a new way. And Jesus, walking with them, constantly urged them to do something about the evils of the world. If men are hungry, feed them. If they are sick, visit them. If men act like madmen, go into all the world and preach the gospel of saintliness to them and cast out their ills and heal them. Almost anything can be improved, if you are determined to change it.

Let each of us now commit his life wholeheartedly to Christ to be used in his service. Then may we rejoice not on what we have done, but on what our Lord will do for us as we try to do something for him. He has said, "Come ye after me and I will make you. . . ." And he will. He always does more for his followers than they do for him. Some people do not understand that fact. They believe the church has much work to do and is trying to get them to do it. They have not realized that no task is as highly remunerative as service for Christ. While we pray for his children, God overwhelms us with the glory of his presence. While we attack our petulance and pride, he gives us personalities of beauty. As we pray devoutly in our homes, he welds our family into cordial unity. When we are studying the Scriptures to teach a Sunday school class, he leads us out among the eternal verities. As we give to the missionary enterprises of the church, he is schooling us in terms of world-wide brotherhood.

We think we are serving God, but he is doing something tremendous to us. For he can take a few fishermen and a financier and others and make of them the unforgettable Peter, Andrew, Matthew, James and John. "Come and I will make you," he says. He has illustrated what kind of persons he can make in the lives of the apostles.

Some of you felt a few moments ago that you were like James the silent. Have you thought what the years with Jesus did for James? These years made him no less silent, but his silence was a quality men trusted. The Christians met in secret places those days. If Rome could catch one Christian, maybe they could torture him until he t where all the Christians met. So great, sil James was made head of the church. could be trusted to remain silent wh speech would harm his brethren. Soon government killed James, but his loyalty Christ and to his fellow Christians still spe with silent eloquence.

Or did you think you were like incon quential Andrew? Andrew never did cr the limelight, but he rendered a notable vice by bringing people to Jesus. He brou the Greeks to Jesus when Philip didn't kn what to do with them. He brought to side of the Lord his own brother, Simon. brought the boy with the loaves and fish Everybody felt at home with Andrew. Ch made of him one never to be forgotten.

Or had you thought yourself like Matthe The Christian movement in every age ne some financiers to teach people to support big business of the Master. Matthew appre ated spiritual values and when at last Je had been crucified, it was Matthew w wrote the material from which the book Matthew came. And into the midst of it Matthew thrust the statement, "No man serve God and gold." Matthew knew. had tried it and he had learned a better w Under Christ's direction you may become other Matthew.

God may stir in you the enthusiasm whi finally came to doubting Thomas with n assurances, "My Lord and My God." Or in the case of Simon Peter, crystallize ye shifting sand into a Rock. Or God may fa ion you into a John the Beloved. Charles Brown suggests that John became the kind man you trust with the keeping of your d mother. When he became an aged saint Ephesus, they used to carry him over to meetings. When they asked him to say son thing he would rise slowly and say, "Lit children, love one another." When they ask John why he always said the same thing, answered, "Because that's all there is to . . . love one another. If people love one other, they won't cheat one another or ha one another. They'll help one anothe John was like that. God may make you li that while you think you are working him.

But you are the one who will have to cide. "Follow me," he says. "I will ma you." . . . James . . . Matthew . . . Andr . . . John . . . Stephen . . . Livingstone! C the roll of all the saints and prophets a see what God hath done when men w willing to put into his hands the raw m terial of their lives. And he is again ready work the ancient miracle . . . not sudden it may be . . . but just as surely through days. . . . "Come ye after me and I will ma you" . . . what God has dreamed for you be. And through your beautiful life G will create a new and better world.

Jesus calls us o'er the tumult
Of our life's wild restless sea;
Day by day his sweet voice soundeth
Saying, "Christian, follow me!"

In our joys and in our sorrows,
Days of toil and hours of ease,
Still he calls, in cares and pleasures,
"Christian, love me more than these."

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'he Shadow of Influence"

(Continued from page 292)

gh ever so slightly, upon their faces. And one day her daddy found these lines his desk, written in her childlike hand:

/hen your life seems hopelessly tangled
nd in the utmost disorder,
isn't so terribly mangled
hat you can't find some carefree border;
nd if you look, before long
ou're sure to find some hidden song;
o if *your* life is in disarray
ou don't have to *keep* it that way!"

ow like Sarah Wilson, another young an, who, shortly after graduation from ge, with all of life before her, finding she must spend the few remaining ths of her life in the city of the dreadful t, turned her hand to writing verses and

"Sorrow came to bide with me,
The flumpish, frousy thing,
But all my rooms were rented out
To love, and life, and spring!"

ere is an epilogue to the story of that a whom I met five years ago. The epi- e was revealed the day after her funeral, n her parents were going through some er things and came upon the little Pocket er Book which I had given her on her eenth birthday. As they allowed it to , as books will open to those pages which been most often read, here was what found:

e me a song, dear God, in the morning,
e me a song at the break of the day,
e me a song lest the hours grow weary,
e me the lift of a song on the way.

s are so long and burdens so heavy,
d are faces I see passing by;
y seem so hungry, dead God, so helpless,
how they need some song from on high!

if I covet one gift in the morning,
the shine of the heavens in my face,
ishing gloom for the worn and the veary,
ing the story of infinite grace."

e wonders if Bishop Cushman realized much influence he would have in the lays of a little girl's life. Now she in would find the ability to shed new gth and new beauty and new hope into around her life. But that, you see, is ay one's influence spreads. Hackneyed h the illustration may seem, one would ell to recall that illustration of dropping ble into a pool, and as it is dropped it a series of ever-expanding circles which ately find their way to the pool's edge.

III

n sure that each one here this morning s to mind some personality who has in- ed his life tremendously. It may have a parent, it may have been a leader in ofession in which you are now engaged, the profession in which you hope one o engage. It may have been a humble n school teacher or a public school r. It may have been some humble some boy or girl, man or woman, who, though unconscious of their influence, made your life what it is today.

But surely if one were to stop there and simply offer up his praise and thanksgiving for those influences, he would be cheating, taking more than he is willing to give in return. It would seem to me that the challenge which faces each and every Christian today is to recognize that whatever is wholesome in his life, having come by way of the influence of other people, demands that we shed our shadow of influence into the lives of those around us. It may be that your opportunity is in your home as a parent. It may be that your opportunity is in your office, or in your shop, or wherever you work.

Very often in the press of modern life we have the feeling that after all, there is little that we can do, for you say, "I am but one solitary life, and what can I do?" Let us remember that every great institution, every great movement is but the lengthened shadow of a man, that every great institution was started as an idea was born in the soul of a man, and then like a pebble being dropped into a pool, it continued to spread its influence until it became a dynamic organization of movement, and it transformed the world. That, you see, is the way the Kingdom of God started. Let us remember as we think that one solitary life does not amount to much. Once long ago there was "born a man in an obscure village. He was a child of a peasant woman. He was brought up in another obscure village. For thirty years he worked as a carpenter. He never went to college, he never had a family,, he never had a home. He never traveled over two hundred miles from the place he was born. He never set foot inside of a really large city. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with this world except the naked power of His divine manhood. While still a young man, the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When they thought He was dead, He was taken down and laid in a borrowed grave through the pity of a friend. Nineteen centuries have come and gone, and today He is the centerpiece of the human race and the Leader of the column of progress. One is far within the mark when he says that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life."

"Yes," you say, "but Jesus was the Son of God." True. And Paul tells us, "As many as are led by the Spirit of God, they are the sons of God." May the spirit of God so enter into our lives that we may find the power to reflect the shadow of divine influence, that the world about us may become new, and that we, in that way, prove ourselves worthy of the influences which have played upon our lives.

NICODEMUS

This is a book pervaded by the deep restlessness of coming peace and the effect on the men and women who must find within a balance which will replace the engrossing agony of death and victory.

Dorothy Walworth

is the daughter of a Protestant clergyman. She and her husband, Merle Crowell, a senior editor of The Reader's Digest, live in Chappaqua, New York.

At all bookstores. $2.50

HOUGHTON MIFFLIN COMPANY

They Burned the Mortgage

EDITOR'S NOTE: The rector of the Episcopal Church in Winthrop brought the greetings of the religious groups of the community at the mortgage burning ceremony, March 13th, at the First Methodist Church, Winthrop, Mass. In this editor's opinion, Mr. Harper's speech ought to be studied as an example of brevity, sincerity, and completeness. We therefore print the entire address:

TRIBUTE TO A COMPETITOR

RALPH M. HARPER

What is the attitude of the competitors in this town toward the new Methodist Church? In fairness may I say we are not planning to fold up. We too are going out for new business!

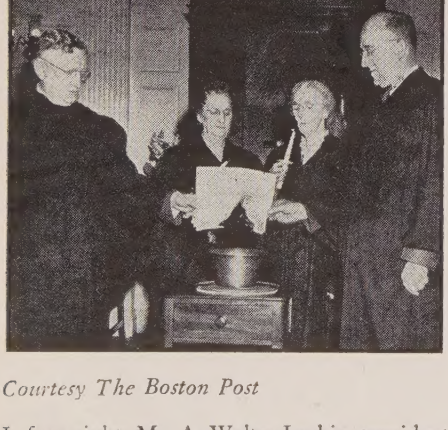
If business is robbery, we shall all then be robbers indeed. But business is not robbery; business is a fair exchange of values. I have a dollar and the church has a blessing. I give my dollar and get the blessing. Nobody has been robbed. The return is in proportion to the sacrifice.

The sacrificial gifts of a half million dollars the past sixteen years to erect this building, balance the budget for current expenses, and at the same time generously to meet the call for benevolences, have gone beyond the thought of immediate returns. A capital investment has been made. Two increasing dividends are assured:

One is in a renewed faith in this town. Whenever one says, "The town is going down," the answer will be, "Look up at this beautiful church."

Another dividend is in an alluring invitation to every member of the community not to wait for the trumpet to sound but to watch now for a chance to meet the Lord. As a small boy once wrote:

> Each time that I pass by a church
> I stop to pay a visit,
> So that when I am carried in
> Our Lord won't say, "Who is it?"



Courtesy The Boston Post

Left to right: Mr. A. Walter Larkin, president Board of Trustees; Mrs. Larkin, president W.S.C.S.; Mrs. Charles L. Barlow, treasurer of the church; Mr. Frank H. Douglas, treasurer of the Board of Trustees.

Dr. Laurence W. C. Emig is the present minister in this active church.

A Tribute

Elmer A. Leslie

George M. Bailey was born in Princeton, Me., May 5, 1871. He was educated in the Maine public schools, East Maine Conference Seminary, Bangor Theological Seminary, Boston University, and International Y.M.C.A. College, Springfield, Mass. He was married July 21, 1891, to Jessie Helen Sprague, in Rockland, Me., and they celebrated their fiftieth wedding anniversary in 1941 at their beloved summer home on Swan's Island, Mr. Bailey's first charge and Mrs. Bailey's birthplace. The whole island shared in the celebration, for Mr. Bailey's life and ministry had vitally touched them all. Throughout their married life on each of Mrs. Bailey's birthdays and on their wedding anniversary, it was his custom to write a poem to his wife, a practice deeply cherished by the whole family.

To this happy home seven children were born. A promising son, Malcolm, died in his young manhood in 1926. The other children are all living and are a credit to their father's memory. Mr. and Mrs. Bailey, although limited in financial resources, none the less saw to it that they all received a college education. One, Charles, is in business in Portland, Me. Five are in educational work: Hilda in Columbus, Ind., Ruth in Vermont Junior College, Marjorie in Brighton High School, Boston, and Mervyn and Norman in Boston University College of Liberal Arts.

Mr. Bailey joined the East Maine Conference in 1893, and served appointments at Gouldsboro, Penobscot, Searsmont, Camden, and Brewer. In 1906 he transferred into the New England Conference and served at Plainville, Newton Highlands, Faulkner (Malden), Wollaston, Fitchburg, Winthrop St., Hyde Park, and Allston, taking the retired relation in 1937. At the time of his death, along with his dear friend, the Rev. William J. Kelly, he was supplying the church at East Natick, Mass. He and Mrs. Bailey, during the years of their retirement, made their home with their daughter Marjorie, at 51 Westbourne Road, Newton Centre, where Mrs. Bailey still lives.

During World War I Mr. Bailey spent two years as recreational director of the largest Y service center in the European war area, at Le Havre, France, and following the armistice he toured the battlefields with the Graves Registration Units.

He was universally beloved in the New England Conference. His was a gentle life of pure devotion. For many years he was recreational director at the Lasell Epworth League Institute, where he was a trusted and inspiring leader of youth. He was "a good minister of Jesus Christ."

The funeral service was held at Newton Centre Methodist Church on Jan. 27th, conducted by the pastor, the Rev. H. D. Hawver, assisted by Boston District Superintendent William Gunter, the Rev. Wm. J. Kelly, and Professor Elmer A. Leslie, of Boston University School of Theology.

George Hugh Sutherland

Rutherford H. Moore

Saturday, March 9th, was an unusual da for the Rev. George Hugh Sutherland, o Florence, Mass., a retired member of th Troy Annual Conference. He had been pro moted to a better position in the great North ampton Hospital, where he was a very popu lar attendant. After supper he called on som of his older friends and returned home where he spent one of the happiest evening of his life. Retiring at an early hour, he cau tioned his wife, who was ill with a cold, t be sure and call him if he could do anything for her. Scarcely an hour had passed whe a strange sound in his room indicated som trouble. She reached him just as he wa passing into the great beyond. His death wa sudden, just as was his father's, the Rev James Sutherland, and at the same age, 5 years.

George caught the desire to be a minister in a real parsonage home, and as soon a he finished his early school preparation, en tered Old Wilbraham, then known as Wes leyan Academy. It was not unusual, back some years ago, to find a number of candi dates for the ministry in this old school. I so happened that eight men were preparin for God's work at the time Mr. Sutherlan registered for a four year course. These men having like desires and feeling the need o strength and security in union, formed club. Each member bore some title commo to officials in church work. Being larger tha the rest of the lads, George Sutherland wa designated "Bishop." This title clung to hin all his lifetime and proved never to be an source of trouble. The members of the grou I should mention, as some of them are wel known. The studious, aspiring pre-theolog were, John B. Garland, Charles Weeks, Leo pold Vaccaro, W. G. Chanter, George Broad bent, Irving W. Arnold, Mr. Mautone an the writer. At the close of school days thes men separated never to meet together agai

Mr. Sutherland served churches in Massa chusetts, New Hampshire and Vermont. H had an unfailing supply of good humo much of it original in source. There wa deep loyalty in his friendships and to th children and the aged folks of his parishes h gave of his great heart without reserve. H accepted fields most ministers shunned, ye he could find men and women and childre to bring into the fold.

He was the kind of a minister who a knowledged the worth and helpfulness of h helpmate wherever their lot was cast. Tw children, Betty Gould of Florence, Mass., an Donald of Tamworth, N. H., and his mothe Mrs. Bessie Sutherland, survive. A host Methodists throughout New England wi miss their friend and counselor. His hu manity made him a leader of people wh sought the divine.

Those who officiated at the funeral servi were, the Rev. Rutherford H. Moore, of Sou Royalton, Vt., the Rev. Laura W. Frangi more, of Florence, the Rev. Arthur W. Mun of Northampton, Mass., and the Rev. Ma rice L. Bullock, superintendent of the Sprin field District.

How Do You Pray?

Charles O. Ransford

ed member of the Missouri Conference

aen Jesus said the first and great com-
ment was to love God and our neigh-
ne was giving the basic and all compre-
ve commandment. God can trust a man
loves. "Love is the fulfilling of the law."
ve one's neighbor is the one command-
which whole heartedly kept makes pos-
the keeping of all other commandments.
a world of war, with many conflicts, we
is difficult for us to love evil persons
have brought so much suffering into
vorld. In a world of hostilities we think
annot love. We almost say love is im-
ble.

our home land we are in serious con-
between labor and capital. Employees
employers are very hard-headed and
orn and almost without reason in deal-
vith each other. The peace and welfare
l the people are seriously threatened.

e have social and racial conflicts. We
gate the races. We cast out the stranger
foreigner. We seek an inclusiveness for
elves and our families. It has become a
oach and a travesty on religion that in
stratification of society and all the masses
e people our churches are becoming ex-
ve. We are almost unchristian in our
l contacts and pharisaic separations.

d can compel no man to love his neigh-
r even treat him fairly. We cannot com-
urselves to love. Love is not of selfwill.
is a grace of God begotten by the Holy
t. Faith is given, but the love of God
aven born and is shed abroad in our
s by the Holy Spirit.

his teachings on the Mountain in Gali-
Jesus tells us how to love. "Love your
ies, bless them that curse you, do good
em that hate you, and pray for them
h despitefully use you and persecute

u cannot hate a man for whom you
Effectual prayer must always be honest.
e must always be heart-searching when
ray. Hate may be in some hearts, but
we kneel to pray, if we expect God to
our prayer, we cannot hate.

young preacher speaking of unpleasant
iences in his church and the unfriendl
de of some of his members toward him
oward each other, said, I went into my
h and sat in the pew where these un-
lly persons sat. I kneeled by their pew
prayed. I could not hate them. I felt
st love them and be patient and seek
n them for Christ. And he did.

all our national conflicts, in all our home
iet and unrest among the masses of the
e and in all our social antagonisms, we
ray. Should employers and employees
we might soon have peace.

our religious conflicts and unfriendli-
we might secure cooperation could we
ogether in prayer meetings. One can
imself in his faith and love and good
Let him meet with a Hebrew and kneel
him and repeat his words of the
a, "Hear, O Israel: the Lord our God
Lord." Let him kneel beside a Roman Catholic, and with him repeat his Ave Maria and Pater Noster.

Their prayers for them are orthodox. For us they may be more Christian than any prayers we have offered. James, who gave us the most common sense and practical application of the gospel, exhorts us to meet together and pray. All humankind, rich and poor were in his thoughts. He said, "God hath chosen the poor of this world rich in faith and heirs of the kingdom."

Some of our churches are making new prayer books. It is not new prayer books we so much need, but a new prayer and a new spirit. Prayers have brought many wayward sons and daughters back to God. Prayer has cast out many evil spirits. Prayer can bind this weak and needy world together with golden chains around the throne of God, if we will take heed how we pray.

Getting a Kick out of Life

William L. Stidger

Out of Chickens Coming Home to Roost

Not long ago I entertained a handsome, six-foot-three young ensign in a navy uniform for lunch in Boston. His ship was in for repairs at the Charlestown Navy Yard. I noticed that all the girls in the restaurant kept shy eyes on him as we walked in and as we ate, and I didn't blame them, for he looked as if he had just stepped out of Hollywood; wholesome, virile, handsome.

He was a mid-western Methodist preacher's son, and the first thing he said to me as we sat down, was: "My father said that if I didn't phone Bill Stidger in Boston I needn't come back to Nebraska again."

"So your father bulldozed you into coming to see me?"

"Yes, Doctor, but there was another reason of my very own why I wanted to see you."

"And what was that, son?"

"When I was four years old you came to lecture for my Dad in Nebraska, and the first thing you did when you stepped inside the door was to reach into your pocket and give me a package of Life Savers; and I have never forgotten you or that act of generosity. Every time I see a white Life Saver on my destroyer, I smile and think of you."

Personally, I had forgotten that particular package of Life Savers, for I have been handing them out to children for a quarter of a century. I buy them by the box for the purpose of handing them out to children. I learned that fine art from Dr. Dillon Bronson, who, all during his ministry, used to carry in his pocketed deflated rubber toy balloons and give them to the children in his church. Once in San Jose, California, when he was filling my pulpit during World War One, he gave Betty a red balloon; as he did hundreds of the children in my church. When I came back to my pulpit, I didn't hear much about his preaching, although he was a good preacher; but I did hear a lot about his giving away balloons to the children. That inspired me to start my Life Saving Crusade to win the hearts of children; and I have been at it ever since. And, "at long last" I have heard this young ensign tell me that he remembers me for that one act when he was a four year old boy. Some of my "chickens of service have come home to roost," and my heart has been warmed and little songs are singing in my soul. I got a kick out of that.

On Final Ground

(Continued from page 293)

of sin, hiding Bethlehem's Star, will be removed and we will see anew the Light of the World. For

"Many are the doors of the spirit that lead
Into the inmost shrine:
And I count the gates of the temple divine,
Since the god of the place is God indeed . . .

But he that worships the gates alone,
Forgetting the shrine beyond, shall see
The great valves open suddenly,
Revealing, not God's radiant throne,
But the fires of wrath and agony."

(2) If men having repented of their sins and having received power to withstand the temptations which have brought man to final ground, will begin to *practise* democracy; *create* full employment; *build* homes congenial to health of body, mind and spirit; *supply* means of education within the reach of *all; permit* sufficient leisure; *furnish* adequate medical aid; or in the words of the late William Temple: "the fullest development of individual personality in the widest and deepest possible fellowship," then tomorrow will be bright. (3) Finally, whenever men show in their actions that they are "co-workers with God," there will be evidence of obedience to the Eternal Laws of personality, health, discipline and the freedom of the spirit.

The God of the stars looks down and speaks: "Whatsoever a man soweth that shall he also reap." On this final ground we stand with faith for the future!

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—*Dean Charles C. Noble, in his Installation Sermon*

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